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# THE BOOK OF COMMON PRAYER

AMONG

## THE NATIONS OF THE WORLD

A HISTORY OF TRANSLATIONS OF THE PRAYER BOOK OF THE  
CHURCH OF ENGLAND AND OF THE PROTESTANT EPISCOPAL  
CHURCH OF AMERICA.


BY  
WILLIAM MUSS-ARNOLT, B.D., Ph.D.

A STUDY, BASED MAINLY, ON THE  
COLLECTION OF JOSIAH HENRY BENTON, LL.D.



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## P R E F A C E

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"The Book of Common Prayer among the Nations of the World" was originally collected for chapter X of a general work on the Book of Common Prayer and books connected with its origin and growth. The larger work, like the present volume, is based chiefly on a bibliographical study of the liturgical collection of Josiah Henry Benton, LL.D., of Boston, Massachusetts, U.S.A., and deals with the Common Prayer Book mainly from the point of view of a librarian and historian, avoiding as much as is possible theological and purely liturgical discussions towards which all histories of the Book of Common Prayer are prone to tend.

This general survey of the historical development of the liturgy of the Church of England and her sister Churches is almost ready for the printer. It consists of 24 chapters; to which are added bibliographies and a chronological list, similar in character to those contained in the present book.

Chapters 1-11 relate the story of the preparation and later development of the liturgy of the Church of England, "by law established." Among these we mention chapter 2, "John Merbecke, the Book of Common Praier noted"; chapter 6, "The Savoy Conference and the Caroline Revision"; and chapter 11, "The State Services and Special Forms of Prayer: General and Local." The Church of Ireland and the Episcopal Church of Scotland, follow, in chapters 12 and 13. Four chapters, 14-17, are given to the study of the American Book of Common Prayer. Supplementary chapters, 18-20, take up "The Nonjurors' Liturgy and their Devotional Literature"; "The Church of Scotland (Puritan)"; and "The Directory of the Commonwealth and Literature of the Period." "Private Prayers and



Devotions," and "The Psalms in Metre and in Prose, etc.," so far as they are, directly or indirectly, connected with the history of the Prayer Book, are dealt with in chapters 21 and 22. The book ends with two chapters on pre-Reformation liturgies and other sources of the Prayer Book, with a special study of the Primer or Lay-folks prayer book.

An additional feature will be some twenty-four plates, reproductions of title-pages of early or rare editions and of other important sections discussed in the body of the book.

As this work progressed and the collections, especially those for the chapter on translations, increased, it became manifest that a single chapter or even two or three, would not suffice to give even a summary account of the many translations of the Prayer Book as a whole or in part; that justice even inadequate and fragmentary, could only be done to the subject in a special treatise on the history of translations of the Liturgy, extending over a period almost co-extensive with the Prayer Book itself. It has, therefore, been deemed best to elaborate the material on hand into a separate history of translations, and publish it in advance of the larger and more general work. The author has been strengthened in this decision by the statement of Dr. Eugene Stock in volume II, page 532, end, of his great centennial history of the Church Missionary Society that "It is much to be wished that some systematic record of all that has been done [in translations of the Liturgy] were available."

The record of translations of the Prayer Book, here offered, is the first attempt at a history of the many versions extending over a period of more than three centuries and a half. As such it is confessed to be incomplete and fragmentary, and it can only aspire toward completeness with the future help and assistance of others. I shall welcome additions and corrections which readers of the book may have the kindness to send me, either directly, or by way of publication in some accessible journal. For reprints of published articles I shall be especially grateful. As heretofore credit will be given for every contribution, correction or addition.

Valuable additions and suggestions have been received



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The treasures of the J. P. Morgan library have been accessible to me through the kindness of the librarian, Miss Greene, and Miss Thurston, assistant librarian. Mr. E. H.



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To Dr. Benton, whose counsel and advice I have had for many years, I beg leave to dedicate as firstfruits of the bibliographical study of his liturgical collection this account of the Prayer Book among the Nations.

#### THE AUTHOR.

The Boston Public Library,  
Boston, Massachusetts, U.S.A.

*January 1, 1914.*



1. Books belonging to the Benton Collection, discussed in text or notes, are indicated by a prefixed asterisk (\*). All other books dealt with in the text or quoted by title in notes and bibliographies have been consulted in the Boston Public Library, the Harvard University Library, the J. P. Morgan Library, New York, N.Y., the Library of the General Theological Seminary, New York, N.Y., and other neighbouring libraries.
2. Most Books of Common Prayer were printed in black-letter type until after the middle of the seventeenth century. Editions of the Book of Common Prayer of this character are marked in the following pages as "Black letter." When the type is not specified, it is understood in the case of Books of Common Prayer, that they are printed in roman characters.
3. By size of page, *e.g.* 6 × 9 inches, is meant the page of type, including running head-lines, footnotes and catch-words, and marginal notes on either side of the text. The measure of the paper, when added, designates the exact size of the book.
4. Pages are not indicated in the case of books printed without pagination. In such instances, however, the number of leaves or of signatures (sig.) is given in the discussion of early or rare editions. In paginated editions the number of pages is stated. When in such editions the introductory matter or an appendix is not folioed, the number of pages which it occupies is given in parentheses.
5. The abbreviations most frequently employed in the following narrative are: C.M.S. = Church Missionary Society, London; S.P.C.K. = Society for Promoting Christian Knowledge, London; and S.P.G. = Society for the Propagation of the Gospel in Foreign Parts, London. Other abbreviations are *P.B.D.* = Prayer Book Dictionary; *Lo.* = London; *N.Y.* = New York. In the case of books, mentioned in the bibliographies, the numerals 18 and 19 are omitted in all year dates between 1814 and 1913.





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## INTRODUCTORY



work of our foreign missions extends ; and every year, therefore, sees an increased activity in this department of the Society's work.

" But while the Society's main aim is to supply the missionaries with tools for their arduous tasks, philologists in the future will thank it for having given permanent form to dialects which in comparatively few years may have to give place to the language of the various civilized nations now at work in Africa and other continents, and for thus providing means for larger generalizations in dealing with the origin and laws of human speech " [3].

The Prayer Book has, through the agency of the Foreign Translation Committee of the S.P.C.K., been published, in whole or in part, in no less than one hundred and eighteen languages [4]. Copies of translations have been freely supplied by the venerable Society, wherever required. The versions of the English Liturgy produced and circulated by the Society embrace nearly everything that has been done in this direction during the last century.

To be sure, the liturgy of the Church of England had been translated into a number of European languages long before any one of the three Societies just mentioned was founded. For the history of the Book of Common Prayer these early translations are of vital importance and of great interest, so that a survey of Prayer Book versions must necessarily begin with a discussion of these earlier translations.

For the sake of convenience, it has been deemed best to group the translations of the Book of Common Prayer under the following heads :

I.—Latin and Greek, *i.e.* translations made for the use or criticism of foreign scholars residing in England or abroad, and for chapel services in the colleges and universities of England, Scotland and Ireland.

II.—Translations into the non-English languages of Great Britain and the languages of Western Europe :

1. The French versions, especially those for the Channel Islands, etc. ; the Welsh, the Manx, the Irish and the Scottish-Gaelic renderings.

2. Translations into the Southern Romance

languages: the Spanish, the Italian, and the Portuguese.

3. Teutonic versions, viz., the Dutch, the German, and the Scandinavian.

4. The Bagster polyglot edition.

III.—Eastern Europe and the Near East, including Modern Greek, Bohemian, Polish, Russian, Hebrew, Judæo-German or Yiddish, Judæo-Spanish, as well as the Arabic, Modern Syriac, Amharic, Turkish, Armenian, Persian, and Pashtu.

IV.—Asia, *i.e.* the British Empire in India and the Far East.

V.—Australia and the Pacific Ocean family of languages.

VI.—Africa, the Land of Good Hope: Madagascar; the Bantu and the Nigerian languages.

VII.—The Amerinds or American Indians, in South as well as in North America.

Brief remarks on the translations of the Book of Common Prayer of the Protestant Episcopal Church in the United States of America have been added whenever their importance warranted their inclusion.

Bibliographies, giving at the same time a partial list of the authorities consulted, are printed at the end of the general introduction, and at the close of each part.

The greater portion of the translations of the Prayer Book discussed in this history was made by missionaries and for missionary purposes. It may, therefore, not be out of place to say a few words on the vital importance of a thorough linguistic training for the modern missionary, and to quote the estimate of some of the ablest and most unprejudiced scholars, travellers and administrators as to the character of the work and the general influence of the presence of the missionary among the uncivilized nations and savage tribes of the world.

[1] During the nineteenth century the S.P.G. was the High Church Missionary Society, while the C.M.S., founded as "the Society for Missions to Africa and the East," represented the Low Church type of thought. The missionary and literary activities of these two great Societies are described in detail in the *Digests* of the S.P.G., especially the sixth edition by Pascoe, and the great centennial history of the C.M.S. by Dr. Eugene Stock. Brief accounts are given also in several volumes of *A History of the English Church*, edited by the late Rev. W. R. W. Stephens and the Rev. William Hunt. The titles of these works are given in full in the bibliographies added to the general introduction and to each part of the book.

[2] A historical résumé of the important work of this Society, written by the two secretaries, the Rev. W. O. B. Allen and the Rev. Edmund McClure, was published in 1898.

[3] Allen and McClure, pp. 209, 210, with slight changes.

[4] "Wherever a Church of England Mission is established, the Prayer Book is translated (in whole or in part) into the vernacular, as soon as a congregation of converts has been formed. The most necessary services are translated first, the Psalms, Epistles and Gospels being taken from the best vernacular version of the Bible. Tentative versions of the Prayer Book are carefully revised by the best scholars before the final version is completed. This may be locally published, but the course generally adopted is to submit it to the local Diocesan Committee and the Bishop (if there be one) for approval, and to request the S.P.C.K. to publish it."—W. ST. CLAIR TISDALL.

## CHAPTER II

### THE LINGUISTIC TRAINING OF THE MISSIONARY

LANGUAGE, spoken or written, is the medium of communication to others of our thoughts, convictions or belief. The more perfect the command and mastery of a language, the more confident we may be of impressing an audience. This is true not only of civilized communities, but also, and even more so, of uncivilized people, to whom a thorough command of their native tongue or peculiar dialect appeals even more directly and forcibly, than is the case with the higher-civilized nations.



And if a speaker, be he an ordained missionary or a layman, has not even this one thing, language, in common with the people to whom he is sent, how can he, how can the Society which sends him, expect to impress an audience, convince them of the necessity of accepting his views as their own, his convictions for theirs, and his belief for theirs? Let a foreigner address an English, or any other educated audience on a subject of which his heart is full, of the truth of which he is convinced and with the vital importance of which he is thoroughly imbued, he will, without fail, make an impression, though his command of their language be most imperfect. But let the same man address an uneducated audience, who have not the slightest appreciation of the intellectual or spiritual import of the speaker's words, but hear only his broken and at times even unintelligible speech, they will, of a necessity, be repelled rather than attracted; for that one bond of union, appealing to the uneducated even more than to the educated, the full mastery of their native tongue or peculiar dialect, is wanting, and nothing else can supply it.

Now, if this is the case among civilized nations, can we expect better things of uncivilized, savage tribes and nations to whom missionaries are often sent, deficient, even sadly deficient, in the knowledge of the language of the people among whom they are expected to work, whom they are expected to impress by means of the spoken word; deficient, likewise, in the knowledge of that people's manners and customs, beliefs and habits?

I know full well that there have been and still are great linguists among the missionaries of all Christian nations. But they are men who would have been great philologists, even though they had not been missionaries; men gifted with great linguistic faculties; men who have devoted much time and labour to their linguistic education and to whom the acquirement of a foreign language is comparatively easy. But such men as Koelle, Steere, Schoen, Callaway, Wray and Pilkington; Carey, Morrison, Henry Martyn, Caldwell and Codrington, and many others among the missionaries of England and other countries are the exception, not the rule.

And, if someone should say that this way of thinking is mere theorizing without any foundation of actual experience, let him listen to the voice of one who though dead, yet liveth to this day in the splendid record which, as a faithful missionary, a thorough scholar, and an intrepid defender of and fighter for the truth of our position, he has left for all to ponder over; a man singularly fitted for the work of a successful missionary among uncivilized nations by his splendid physique, his intellectual capacities, his linguistic attainments and spiritual abilities; a man who though dying young, had within the short space of less than ten years done more toward the advancement of the Kingdom of God on earth and the knowledge of Christ's message to mankind than many another equally faithful missionary in the space of three or four times that many years. I mean George Lawrence Pilkington, one of the brightest sons of Cambridge University; a man who not only felt and saw the grave obstacles in the way of a more rapid advance of foreign missions, but also gave adequate utterance in writing, and suggested remedies, which, if accepted and acted upon by the societies for which they were meant, would wonderfully enhance the progress of Christ's cause among all foreign nations of the world, both civilized and savage.

In his biography, *Pilkington of Uganda*, Harford-Battersby devotes a whole chapter to the late missionary's views on the need of a thorough linguistic training for modern missionaries. Of the many quotations from Pilkington's letters we will print one which precisely represents all the others.

In a letter to Mr. Lang (the Rev. Robert Lang, Amptill), Pilkington deplored the complete failure of so many missionaries, and makes the following statement:

"I don't think the Committee can realize how much difficulty most men have in learning . . . African languages, else I don't think that they would send men, not specially qualified, into a country where the language is not known. I believe that it's, in most cases, worse than useless sending a man, who has not had special training in language and the theory of it, to such a place; it is awfully trying to himself, physically and spiritually; at the same time, very discouraging; and I cannot but strongly suspect that it would account for a good many promising careers cut short. The

long period that must elapse, before such a man can express to the natives the object which has brought him there, must surely cause a host of misconceptions on their part ; his apparently luxurious life—as it is to them—must surely give them very misleading ideas which for years the Missionary can't correct. It isn't enough to send a man of ordinary all-round education ; he ought to have made a special study of language—that is, thoroughly compared the structure of any two languages ; and, besides that, he ought to know Steere's book (except the vocabularies) absolutely, so as to know the skeleton of a Bantu language. I beg to respectfully suggest to the Committee to appeal specially for such men—Cambridge men, *e.g.* who have at least got a Second in Classics ; and, further, that Stations, where a new language has to be learnt, should not be opened till such men be forthcoming, as otherwise great expense will be incurred, and, perhaps, more harm done than good. The language once mastered and a grammar written, men with less aptitude for languages, but, perhaps, far better Missionaries can step in and, without necessary loss of precious time and health, begin work. But to send such a man up in the first instance, what a sad waste ! I assure you, the majority of the men whom I've seen in the field closely, wouldn't learn a new language without help in twenty years. If you doubt this, write a circular to the Missionaries, asking them how long they suppose they would be learning a new language without any sort of help from books. I expect the average would put down ten years. I hope I don't seem to be puffing the facility which I have in learning a language : after all the years I've spent on the subject, I should be a duffer if I hadn't profited at all by it ; what have I that I haven't received ? But I assure you I am prompted to write this by the earnest desire to see the Gospel preached to all nations, an object which I am convinced will only be retarded by sending men not specially trained in language to new stations in the first instance. If men, interested in language, knew what a magnificent field this is, they might come for that reason ; but I had rather they came for the Gospel's sake—but the other reason might do as a counterpoise to fever, journeys, and other annoyances."—(Pp. 194-196.)

If these words of an accomplished linguist and successful missionary had been listened to by the great and powerful missionary societies of Great Britain, Canada, and the United States of America in all denominations, how much quicker and surer would be the progress of foreign missions, not in padded statistics we sometimes read in the reports of societies, but in the actual field of missions.

The safest and quickest way of remedying the deficiencies deplored by Pilkington, a representative of many others,



and to bring Christ's message much nearer to the great mass of such nations as have not yet heard of Him and His Gospel, would undoubtedly consist in the establishment of special interdenominational schools in which young men from all the denominations of Great Britain, Canada, Australia, and the United States, being candidates for the work in the foreign field, would receive, above all else, a thorough linguistic training and instruction in the ethnology, history and folk-lore of the nation or nations among whom they intend to work as missionaries ; schools in which languages would be taught and instruction given in pertinent subjects that lie outside the curriculum of our large universities and colleges.

Why should not the English-speaking countries, with all their wealth and riches, with all their zeal for foreign missions, have schools such as we find in Germany, France, and Austria ? There is the "Seminar für orientalische Sprachen," at Berlin, founded in 1887, for the acquirement of modern Oriental, Asiatic, and African languages. There are the "Wissenschaftliche Vorlesungen des Staates Hamburg," and the "Hamburgische Kolonialinstitut," where such men as Heinrich Becker, Otto Franke and Carl Meinhof teach Arabic, Chinese, and Bantu languages and literature, history and folk-lore, for commercial, diplomatic and missionary work in the colonies. There is the great "École spéciale des langues orientales vivantes" at Paris, founded in 1795, and the more recent "École coloniale."

Such schools established in England and open to candidates from all the denominations of the land who have previously received the required theological preparation, would bring about better and quicker results than the millions of money spent for missionary work along the traditional lines of the past century or two have been able to accomplish.

The existence of such schools would eventually bring about another welcome improvement, viz., better and more accurate translations of the Liturgy ; translations which would not only be true to the letter, but reproduce the spirit of this noble book.

In my correspondence with scholars of Cambridge and of Oxford, I have often been told that some of the translations

now put out by the S.P.C.K., are very inadequate ; that the attention of the Society has been called to the character of these versions, and that it has been urged to have the translations carefully examined and revised, before they are reissued <sup>[1]</sup>. If the mission war-cry "the Evangelisation of the World in this Generation," is ever to become a reality, the thorough linguistic preparation of our missionaries in foreign fields will be one of the chiefest of helps toward the accomplishment of this fervent wish of all Christendom.

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[1] "In almost every case," says St. Clair Tisdall, "the necessity of making a literal translation from the English has rendered the style of the vernacular versions stilted and somewhat unidiomatic. As has well been said: 'A translation may be etymologically perfect, and yet no more give the force of the original than the awkward dancing of a bear represents the graceful pirouettes of the ballet.' When the Churches in the Mission field become independent, they will doubtless draw up each a liturgy of its own."

### CHAPTER III

#### THE LAYMAN'S ESTIMATE OF MISSIONARY WORK AND INFLUENCE

IN the preceding chapter it was said that the inadequate linguistic preparation of the average foreign missionary was one of the chief obstacles to the more rapid spread of Christianity among heathen tribes and nations. This, however, by no means detracts from the intrinsic value of the missionary's social work, nor does it lessen the elevating influence resulting from his presence and that of his family among the natives or the immigrant settlers in the countries to which he is sent.

In the course of a wide reading of ethnological, geographical and historical works relating to the continents and individual countries, for whose benefit most of the modern translations of the English and American Book of Common Prayer have

been made, we have been enabled to gather many estimates of the social work and the uplifting influence of the foreign missionary.

A brief symposium collected from books written by men of various professions and other walks of life, who are known to be by no means *a priori* favourably disposed toward the work of foreign missions, will show how beneficent is the missionary's presence among savages and immigrant settlers, notwithstanding his frequent deficiency in the use of the tongue of the people among whom he is sent ; and, how much more beneficent and lasting it would be, were he master of the people's language at the outset of his work among them.

Sir William MacGregor, Governor of Queensland and formerly Administrator and Lieutenant-Governor of British Guinea, says in his book, *British New Guinea*, pp. 91, 92 :

" It has been my lot to see much of mission teaching among coloured people during the last two or three and twenty years. . . . As a class they [the missionaries] are the most self-denying men, and lead the best lives of any category of men of whom I have any knowledge. I cannot think of one that ever enriched himself. Thousands and thousands of travellers have experienced their ever-open hospitality, often without knowing that their hosts had to reduce their own fare in order to decently entertain the stranger. As an example of regular and moral life, the presence of a missionary would be valuable, if he never taught anything else. . . .

" But the influence exercised by the example of the life of the missionary is a small advantage compared to his other services. . . . The great duty of educating the children of the country is left here (and in other mission fields) to the mission bodies. Missionaries, therefore, are performing without cost to the State, one of its great functions, a labour which of itself is more than enough to justify their presence. Again . . . mission influence has sometimes prevented intertribal war and has reduced the frequency of murder, and in all cases it tends to make the work of the magistrate and policeman lighter. Peace is easier to establish, and, when established, is easier to maintain, in a mission district than elsewhere. . . . Through the missionaries as a class, the natives learn to entertain a higher opinion of the white man and greater respect for him, than would otherwise be the case. Looking, as administrator, at the presence and work of the missionaries, the above is my answer to the question as to whether they are useful or not. It practically amounts to this, that they are indispensable. It is not known to me that any officer that was responsible for the well-being and



development of a primitive native race ever entertained a different opinion."

Sir Harry Hamilton Johnston, traveller, consul and administrator of African colonies under the British Crown, writes in the introduction to Ellen C. Parsons' *Christus Liberator*, p. 2 :

" I unhesitatingly state my conviction that the missions which have preached Christianity in Africa since, let us say, 1840, constitute the one feature of the white man's invasion as of unquestionable good. . . . Christian propaganda—at any rate since the early part of the nineteenth century—has left no bad after-taste."

In a similar strain the same author expresses himself in his works : *Liberia ; The Opening up of Africa ; George Grenfell*, &c., without in the least overlooking defects in mission work resulting from deficiency in the linguistic training of these zealous and faithful workers, a deficiency which is the fault, not so much of the missionary, as of the Society which neglected this most important feature of the missionary's training and preparation.

E. Way Elkington, traveller and journalist, closes his interesting book on *The Savage South Seas* (1907), with a short sketch of the missionary work in these regions, and speaks with high praise of

" The work and lives of those brave fellows—the missionaries—who have left all the comforts of their English homes—their best friends and everything else that was dear to them—to teach the Gospel of their Master, and bring peace and happiness to these wild savages. It is an easy thing to sneer at these ' Gospel punchers ' as they are so often called ' out west.' But in spite of all the little things against them, one cannot help asking : ' Is it not through the work of the best of them that we are to-day able to go amongst these savages ? ' . . . The most bigoted unbeliever, if he thinks, and if he knows the sort of lives that many of these pioneers have led, must acknowledge their bravery, even if he doubts their beneficial influence ; but only the most ignorant could do that."—(Pp. 193, 194.)

In the *Handbook of American Indians*, Vol. I, p. 908, James Mooney, American Ethnologist in connection with the Smithsonian Institution, Washington, D.C., U.S.A., writes :

"In the four centuries of American history there is no more inspiring chapter of heroism, self-sacrifice and devotion to high ideals than that afforded by the Indian Missions. Most of the missionaries were of finished scholarship and refined habit, and nearly all were of such exceptional ability as to have commanded attention in any community and to have possessed themselves of wealth and reputation, had they so chosen ; yet they deliberately faced poverty and sufferings, exile and oblivion, ingratitude, torture, and death itself in the hope that some portion of a darkened world might be made better through their effort. To the student who knows what infinite forms of cruelty, brutishness, and filthiness belonged to savagery, from Florida to Alaska, it is beyond question that, in spite of sectarian limitations and the shortcomings of individuals, the missionaries have fought a good fight. Where they have failed to accomplish large results the reason lies in the irrepressible selfishness of the white man or in the innate incompetence and unworthiness of the people for whom they labored."

And Hiram Alfred Cody, in *An Apostle of the North*, Memoirs of the Right Reverend William Carpenter Bompas, calls attention on pp. 224, 225, to the fact that

"Too often people forget the great force of national importance exerted by a few missionaries scattered over a large extent of country. In the lone wilderness they are doing more than at times appears on the surface. In their efforts to save souls they are indirectly advancing the nation's interests."

C. D. Mackellar in *Scented Isles and Coral Gardens*, New York, 1912, while emphatically denying the actuality of any conversion of Papuans and other wild tribes to Christianity, adds nevertheless :

"Yet it must not be supposed that in saying this I mean to cast either ridicule or contempt on the great band of missionaries, male and female, and of all denominations, who in so many lands have given up all they possess—a very easy thing to talk about, but a very difficult thing to do—all the joys, comforts, and pleasures of this world, to go forth cheerfully and with steadfast and enduring courage to carry out the mission they felt themselves destined for, often perilling their lives daily. I have seen enough of them to know how great is sometimes their civilising influence, how earnest and sincere they are, and what benefits have resulted to their countries and the world generally through their self-sacrifice. They sow the seed perhaps at times in barren soil and it never takes root ; but it is not always so, and if at times mistaken in methods and deeds, and singularly devoid of tact, the greater generality of them are men and women who are worthy of all honour, and are

deeply in earnest over their work. Missionary enterprise has played a very large part in the progress of the British Empire and it should not be forgotten, nor should those heroic lives and deaths which have cast glory on their countries."—(Pp. 207, 208.)

Testimonials of this kind, relative to the value and importance of missionary work could easily be multiplied indefinitely. It has well been said by Eugene Stock in Vol. I (preface, p. xiv), of his great centennial history of the Church Missionary Society, that

"The indirect and collateral influence of Missions is not to be despised, and is now generally acknowledged. They have promoted civilization; they have facilitated colonization; they have furthered geographical discovery; they have opened doors for commerce; they have done service to science; they have corrected national and social evils; they have sweetened family life."

Relative to the great importance of a missionary's mastery of the language of a nation or tribe among whom he expects to labour, we agree with the Rev. Arthur Kent Chignell, when in his recent work, *An Outpost in Papua* (1911), he remarks on p. 354, that

"Even though a missionary does nothing else—and we are all haunted sometimes by the thought of how little it is we do—it will be something to remember, at the end of life, that one has been able, however humbly, to have a share in the preparation, and to use for the first time at the altar, a Liturgy in which, perhaps as long as the world shall last, a people will worship God, and find its nearest approach to Him who is the Object and the End of all Christian service and worship."

This, we are bold to say, might be the privilege of every missionary to foreign fields, especially new ones, were he linguistically well prepared for his work among the nation or tribe to whom his society in God's Divine Providence may send him.

The following narrative is essentially intended as a further testimonial to the linguistic services rendered by some of the best-equipped workers in the field of foreign missions, inasmuch as more than four-fifths of the translations mentioned have been made by missionaries.



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PART THE FIRST  
LATIN AND GREEK TRANSLATIONS





## CHAPTER IV

### LATIN AND GREEK TRANSLATIONS, I

THE First Act of Uniformity (2 & 3 Edward VI. c. 1), prints as the fifth and sixth clause :

" Provided always that it shall be lawful to any Man that understandeth the *Greek, Latin* and *Hebrew* Tongue, or other strange Tongue, to say and have the said Prayers heretofore specified of Mattens and Evensong in *Latine*, or any such other Tongue, saying the same privately, as they do understand. And for the further encouraging of Learning in the Tongues in the Universities of *Cambridge* and *Oxford*, to use and exercise in their common and open Prayer in their chapels (being no Parish Churches) or other Places of Prayer, the Mattens, Evensong, Letany, and all other Prayers, (the Holy Communion, commonly called the Mass, excepted) prescribed in the said Book, in *Greek, Latine* or *Hebrew* ; any Thing in this present Act to the contrary notwithstanding."

And in the Act of Uniformity of 1662 (13 & 14 Car. II. c. 4), this clause is enacted :

" Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chappels or other Publick places of the respective Colledges and Halls in both the Universities, in the Colledges of Westminster, Winchester, and Eaton, and in the Convocations of the Clergies of the Province in *Latine* ; Anything in this Act contained to the contrary notwithstanding."

A short time before the promulgation of the First Act of Uniformity the new Order of the Communion, prepared by Archbishop Cranmer in 1547, was translated into Latin by A. A. S. D. Th., *i.e.* Alexander Alesius, Scotus, Doctor Theologiae. Its title reads : Ordo di- | stributionis | Sacra-  
menti Altaris | sub vtraque specie, et | formvla confessionis |  
faciendae in re- | gno Angliae. Haec Londini evvl- |

gata sunt octavo | die Martii, | anni | M. D. XLVIII.  
Twelve leaves, without pagination. Signature A eight, B four leaves. 8vo.

The tract was printed in Germany, most likely at Leipzig, where Aless was residing, and where, three years later, the Latin translation of portions of the First Edwardine Liturgy was published. The Latin of the Order of the Communion is more accurate than the same scholar's later rendering of the Prayer Book of 1549.

A Latin translation of the Order of the Communion was also made by Sir John Cheke (1514-1557), tutor to Edward VI., when Prince of Wales, after the elevation of Richard Cox to the bishopric of Ely. Cheke was considered one of the foremost classical scholars of his age. He translated the order for the benefit of Martin Bucer, then professor of theology in the University of Cambridge. This translation is printed in Bucer's *Scripta Anglicana*, Basel, 1577.

During the same year, 1548, a German translation was published without translator's name or place of publication. It reads: Die Ordnung der | Heiligen Communion bey des | Herrn Nachtmal, wie sol- | ches noch zur zeit, inn den | Englendischen Kir- | chen gehalten | wird. | M.D. XLVIII. Eight leaves, without pagination. Sig. A and B in fours. 4to.

It may not be a wrong surmise that this translation was made by Andreas Osiander (1498-1552), the German reformer and friend of Cranmer, whose niece, Margaret, the latter had secretly married.

The Latin and the German translations are reprinted by Henry Austin Wilson in his edition of \* *The Order of the Communion*, 1548. London, 1908, Appendix II, pp. 7-27.

Immediately upon the publication of the First Edwardine Prayer Book in 1549 it was translated into Latin, the *lingua franca* of the educated classes of that period, for the benefit of the foreign reformers whose verdict the King and his councillors desired. The title of this translation, published January 5, 1551, reads:

\* Ordinatio | Ecclesiae, sev ministe | rii ecclesiastici, in  
florentis-simo Regno Angliæ, conscripta sermone  
patrio, & in | Latinam linguam bona fide conuersa,

& ad consolati- | onem Ecclesiarum Christi, ubi-  
 cunque loco- | rum ac gentium his tristissimis |  
 temporibus, | edita, | ab Alexandro Alesio Scoto, |  
 Sacrae Theologiae | Doctore. | Lipsiae | in officina  
 VVolfgangi | Gunteri. <sup>[1]</sup> | Anno | M.D. LI.

Black letter. (8), and 66 folios. Sig. A and B in fours, for title and preliminary matter; text C-R in fours, S, 6 leaves. Page,  $3\frac{3}{4} \times 5\frac{3}{4}$ ; paper,  $5\frac{7}{8} \times 7\frac{7}{8}$  inches <sup>[2]</sup>.

Alexander Alane, better known by his assumed name Alesius, shortened into Aless, a Scotchman, was born in Edinburgh, April 23, 1500, and died in Leipzig, March 17, 1565. His descent from Alexander Hales, the *doctor irrefragabilis* and famous teacher of Thomas Aquinas, is only a pious, unfounded conjecture thrown out by his panegyrist, Jacob Thomasius, of Leipzig. Owing to the persecutions on the part of his superior, Prior Patrick Hepburn, it became impossible for Alane to remain in St. Andrews. He escaped to Germany in 1530 and, at the suggestion of Melancthon, changed his name to Alexander Alesius, *i.e.* Alexander the Wanderer. In Germany he became shortly very prominent in the religious reform movement. In 1535 he visited England at the invitation of Cranmer; but on the passing of the Act of the Six Articles, in 1539, he returned to Wittenberg. During the reign of King Edward VI. he was employed by Cranmer to translate into Latin the Order of the Communion and the first reformed Prayer Book, mainly to obtain the opinion of Martin Bucer and of Peter Martyr, neither of whom possessed sufficient knowledge of English to clearly understand the meaning of these two fundamental works in that language. At the time when Alesius translated the first Liturgy, he was professor in the university of Leipzig, which may account for that city as the place of publication <sup>[3]</sup>. Copies of the book are now very rare. The translation is by no means accurate, and differs in many instances from the text of the English original. This is due partly to the carelessness of the translator and partly to the fact that in some portions he simply substituted sentences and whole sections from contemporary Latin church orders and unreformed service books in the place of the reading of the English text. Latin church orders and

directories of worship existed in those days in several countries, copies of which were easily accessible to Alesius <sup>[4]</sup>.

Inasmuch as the foreign divines had to rely for their knowledge of the newly prepared liturgy on the defective Latin translation of Alesius, it is small wonder that they expressed disapproval and urged a further revision, issuing in the Second Liturgy of King Edward VI., in 1552. While the learned Peter Heylyn may be correct in saying that the revisers of the second liturgy were the same who first had formulated it, it is equally true that the second Prayer Book was not the offspring of the Church of England. Its parentage was foreign. As the influence of Luther's service book, the \**Brandenburg-Nuremberg Kirchenordnung* had coloured the first liturgy of 1549, so the influence of Bucer, Peter Martyr, John à Lasco, and Valerandus Pollanus (Poullain), may be traced in the liturgy of 1552. The English Church had no opportunity of revising, or expressing an opinion upon it. Even Cranmer expressed a doubt as to the legality of the book after it had been altered without the authority of Parliament <sup>[5]</sup>.

In his article "Versions of the PB (older)" in *The Prayer Book Dictionary*, 1912, p. 808, St. Clair Tisdall says: "Almost at the same time [with the translation of Alesius] another was made in Ireland by Smith." This is rather surprising; for I have not found a trace of such a translation. Which Smith does he mean? The only one that might have done so, was Sir Thomas Smith (1513-1577), statesman, scholar, and author. But he is not known to have made such a translation. Against such an early translation for Ireland militate the statements of the late Bishop Mant in his *History of the Church of Ireland* (1840), Vol. I, pp. 258 foll. That none such translation was printed in Ireland, is clearly shown by E. R. M'C. Dix in *The Earliest Dublin Printing*. With list of books, proclamations, etc., printed in Dublin prior to 1601. Dublin, 1901. Tisdall's statement may be based to some extent on Clay, *Liturgical Services*, p. xxxi, rem. 2:

"Two translations, of which Alesius's was one, were made in Edward's reign, and a third undertaken, but left imperfect.



Cardwell's *Two Liturgies of Edward VI. compared*, p. xvi ; *Original Letters*, p. 535."

But, neither of these two references are of any material help in proving such an assertion.

The translation of Aless, notwithstanding its many manifest defects, was made the foundation of the one authorized by letters patent of Queen Elizabeth, in 1560. The revision is ascribed to Walter Haddon. Both translations, the one of 1551 and that of 1560, comprise only certain portions of the Liturgy. The title page of the 1560 edition reads :

\* Liber Precum | p̄blicarvm, sev | ministerij Ecclesi- |  
astice, administrati- | onis Sacramen- | torum,  
aliorũq̃, | rituũ & cere- | moniarum | in Eccle- |  
sia | Anglicana. | Cum prilegio [sic] Regie | Maies-  
tatis.

Title in wood-cut border. Without pagination. Page,  $3\frac{1}{2} \times 6\frac{1}{2}$ ; paper,  $5\frac{1}{2} \times 7\frac{3}{4}$  inches. Text in long lines, with many wood-cut initials. Calendar in black and red. Preliminaries (20 leaves), Sig. (a), ¶¶, b, c, d, in fours; text, A—Z, Aa—Qq in fours <sup>[6]</sup>. Leaves 1, rev., and 2, obv., contain the letters patent of the queen; 2, rev.,—4, obv., end, the Præfatio; 4, rev.,—7, rev., De Cæremoniis, &c.; 8, Index & Calendarium; 9, obv.,—12, rev., Tabula monstrans ordinem Psalmorum, ad Matutinas & Vesperinas preces; [9, rev., Ordo lectionum iuxta contextum Bibliorum sepositis Psalmis]; 13, obv.,—18, rev., Calendar; 19, De anno & partibus eius; 20, De inuentione Paschatis, &c. Qq i, obv., med.: Finis libri publicarum Precum | Ecclesiæ Anglicanæ. Qq i, rev., contains only these lines: D. Augustinus | De ciuitate Dei, libro primo | capite 12. | Cvratio funeris; conditio sepulturæ | pompa exequiarum, magis sunt viuo- | rum solatia, quàm subsidia mortuorum. | Colophon: Qq iiii, obv., end: Excusum Londini apud Reginaldum | Volfium <sup>[7]</sup>, Regiæ Maiest. | in Latinis typo- | graphum. | Cum priuilegio Regiæ Maiestatis. | The reverse contains the printer's device.

Walter Haddon, LL.D., and master of Trinity Hall, University of Cambridge, was born in 1516 and died in 1572. In 1533 he was elected to King's College, Cambridge;

proceeded B.A., 1537, and commenced M.A. 1541, and doctor in the law faculty, 1549. He was one of the executors of Bucer and a friend of Sir John Cheke. In 5 Edw. VI. (1551), he and Sir John Cheke were employed by Archbishop Cranmer in revising and translating into Latin the code of ecclesiastical laws prepared by the archbishop and others under the authority of a Royal Commission. This Latin text, entitled \* *Reformatio Legum Ecclesiasticarum, ex autoritate primum Henrici 8. inchoata: deinde per Regem Edovardum 6. provecta, adauctaque in hunc modum, . . .* was published in 1571, with a preface by J[ohn] F[ox], the well-known martyrologist.

As soon as Elizabeth succeeded to the throne, Haddon was summoned to attend her at Hatfield. He was immediately constituted one of the Masters of Request. On January 22, 1560, he, with Archbishop Matthew Parker, Bishop Edmund Grindal and Dr. William Bill, were commissioned to revise the calendar of lessons to be read in the Church. He was as conspicuous for his virtue and piety as for his learning and talent.

The Royal letters patent, as stated above, were prefixed to this Latin translation. The subscription reads: *Dat, apud Palacium nostrum de Westmonasterio, sexto die Aprilis. Anno regni nostri secundo [i.e. 1560].* These letters patent gave permission to say the whole of the services, including the Eucharist, in such chapels in Latin, provision being made, also, for an English service and communion, at least on festivals. And all ministers were exhorted to use the Latin form privately on those days on which they did not say the public prayers in English in their churches. The letters patent stand in the place of the Act of Uniformity.

In many cases, Haddon, whether author or editor, was compelled to depart from Aless, in consequence of the alterations since 1549; in others he followed him so closely that the book of 1560 by no means gives an accurate view of the Book of Common Prayer of 1559.

"And so little care seems to have been taken to bring the Latin into agreement with the revised English Book, that it has been suspected that this apparent carelessness was intentional, and that, by means of this Latin version, the Universities and public

schools, and the clergy in their private devotions, should become reconciled to the observances of the First Book of Edward VI." [8].

A convenient modern reprint of the edition of 1560 will be found in Clay's *Liturgies and Occasional Forms of Prayer*, pages 299-430.

There is no date on the title-page, nor in the colophon, but it is safely conjectured from the fact that on folio d iii, reverse, a reference is found to 1560 in the words *annus hic præsens 1560*.

The *Celebratio cænæ Domini, in funebribus, si amici & uicini defuncti communicare uelint*, preceded by *in commendationibus Benefactorum*, forms an Appendix to the book (Sig. Q ii—Q iii, obv.). The two offices were especially mentioned in the letters patent as *peculiariora quædam*. The Occasional Services, except those for the Visitation of the Sick and the Burial of the Dead (Sig. Nn iii, rev.—Qq i, obv.), were not required for the purposes of the book. There are, however, copies of an edition of the same year, which omit the Appendix, and contain the Occasional Offices, but added out of their order after the Burial Service. They consist of sixteen additional leaves, signed Qq—Tt. The original sheet Qq, of which the first few lines are reprinted in this addition, is either omitted or placed at the end.

But why two editions, or forms of the same edition, in one and the same year; the one, containing all the Occasional Offices, excepting the Communion Service, and the other with the above-mentioned Appendix in their place? The correct answer is probably the one given by Frere and many others, namely, that the former was intended for the use of the Church in Ireland where the common minister or priest had not the use or knowledge of the English tongue.

"In 1560 the Irish Parliament passed an Act of Uniformity establishing the Book of Common Prayer as it was then established in England. The Act, however, provided that in every church or place where the common minister or priest had not the use or knowledge of the English tongue, he might say and use all the common and open prayer in the Latin tongue in the order and form mentioned and set forth in the Book established by the Act. This provision seems to have assumed that priests who could not read English could translate it into Latin which they could read."

—J. H. BENTON, p. xxxiii.

Haddon followed the translation of Aless to such an extent that in some instances, *e.g.* in the Absolution in the Communion Service, it is not a translation of Queen Elizabeth's Prayer Book of 1559, but more nearly of Edward's book of 1549. In the Collects, after the Litany, this translation follows the ordinary books of Elizabeth's reign.

The translation of 1560 pleased no one and was treated most contemptuously, not only in the colleges, for whose use it was originally made, but also by others. In 1571 it was supplanted by another Latin version, "intentionally made to exhibit a close resemblance to the English Book in its complete state, with the new Kalendar prepared in 1561" (Procter-Frere, page 124). The Act of Uniformity is prefixed, the Occasional Services are arranged in their order, and at the end is Münster's translation of the Psalms.

The book is frequently called a second edition of the 1560 book, but it is a different and an altogether independent book. It was also printed by Reginald Wolfe; the colophon is dated 1572, and the title page of the Psalter, 1571. Almost identical with this is the edition of 1574, which reads:

\* Liber | Precvm Pv- | blicarvm, sev | Ministerij  
Ecclesiasticæ | administrationis Sacra- | men-  
torum, | aliorvmqve | rituum, & cæremoniarum |  
in Ecclesia Anglicana. | Excvsvm Londi- | ni,  
per assi- | gnationem | Francisci Floræ. | Cvm |  
privilegio | Regiæ Maiestatis.

Follows on folio 188:

Liber | Psalmorum | Davidis Pro- | phetae et | Regis. |  
Ad Hebraicam veritatem, à Sebastia- | no Mun-  
stero quàm diligen- | tissime versus, | 1574.

The last folio, 299, has the imprint, Londini Excudebat Thomas Vautrollerius <sup>[9]</sup> 1574.

(27), 299. folios. Sig. (Preliminaries) A 8 leaves, b 4, c and d 8; (text), A—Z in eights, Aa i, ii, iii (reverse blank). (Psalms), Aa iiiii—Oo in eights; Pp i, ii, iii (reverse blank). Page,  $2\frac{7}{8} \times 5$ ; paper,  $3\frac{3}{4} \times 6$  inches <sup>[10]</sup>. The 27 unnumbered leaves at the beginning of the volume contain



Statutum de uniformi ratione communium precum, *i.e.* the Act of Uniformity (22 pages), and Index et Calendarium (32 pages, red ruled). The richly-designed wood-cut border of the title-page contains the several devices of Flower's assigns, marked by their initials, viz.: C[hristopher] B[arker], W[illiam] N[orton], G[arret] D[ewes], I[ohn] W[yghte], I[ohn] H[arrison], R[ichard] W[atkins], R[obert] B[arker], and C[harles] T[ressel], the last two, however, being uncertain. Francis Flower had secured toward the end of 1573 the patent of Queen's Printer for ten years, in Latin, Greek and Hebrew, in succession to Reginald Wolfe. The patent gave rise to much dissatisfaction among the poorer printers, who, headed by John Wolf, secretly printed thousands of these privileged books and refused to desist.

Sebastian Muenster, whose Psalter translation is added to the Prayer Book, was born in 1489 and died in 1552. He was professor of Theology and Mathematics in the University of Basel, Switzerland. He published a critical edition of the Old Testament in Hebrew and translated many of the individual books of the same into Latin, with critical introductions, commentary, and notes.

Later editions of this translation of the Prayer Book were printed in 1594, by John Jackson, grocer and printer from 1584—1596, for the assigns of Francis Flower; and by John Norton in 1604.

The Latin book for the use of Christ Church, Oxford, printed in 1615, follows the translation of 1560. The Daily Services, the Psalter, and some additional Prayers were translated into Latin for the use of Christ Church, Oxford, also in 1660. The book was published by Henry Hall at the expense of Richard Davis, 277 pages, 12mo.

A translation of the Common Prayer in verse, privately printed when the Liturgy was proscribed, appeared in 1657, entitled: *Liturgia sacra: Curru Thesbitico, i.e. Zeli inculpabilis vehiculo deportata, & viâ devotionis Regiâ deducta a Rand. Gilpin, Sacerd. Vel, Oponia Spiritualia omnibus verê Christianis, etiam pueris degustanda* [Londini?] 1657. 117 pages, 12mo. Randolph Gilpin was an M.A., King's College, Cambridge, 1618. During the period of the Commonwealth he occupied himself in the

composition of this little work, which he dedicated to Eton School, where he had received his early education. At the Restoration he was created D.D. by royal mandate. He died in 1661.

The first version of the entire Liturgy into Greek was made by Elias Petley. The title reads as follows :

\* Λειτουργία | Βρεττανικὴ | ἡγουν Βίβλος | δημοσίων εὐχῶν |  
καὶ | διακονήσεως μυστηρίων | καὶ τῶν ἄλλων Θεσμῶν καὶ  
τελετῶν | ἐν τῇ Ἐκκλησίᾳ ἡμῶν Ἀγγλικανῇ εἰς | τὴν τῶν  
φιλελλήνων νέων χάριν | ἐλληνιστὶ ἐκδοθεῖσα. ||

Liber Precvm pvblicarvm | Ac Celebrationis Sacra-  
mentorum reliquo- | rumq; Rituum & Cære-  
moniarum in Eccle- | siâ nostrâ Anglicanâ, in  
studiosæ juven- | tutis gratiam nunc primum  
græcè editus. |  
Operâ & Studio Eliæ Petili | Presbyteri.

Londini | Typis Tho. Cotesi pro Richardo Whitakero ad  
insignia Regia in Cœmeterio D. Pauli. MDCXXXVIII <sup>[11]</sup>.

The main title is printed in black and red, surrounded by a slender border. The pages are not numbered. There are 131 leaves, signatures A, a—γ, ¶, ¶¶, B—N, in fours, preceded by one leaf for the title, the reverse of this leaf being blank. The second part numbers signatures A—P 2 (obv.), in fours. Page,  $3\frac{1}{2} \times 5\frac{3}{4}$ ; paper,  $4\frac{1}{4} \times 6\frac{3}{4}$  inches. Printed in two columns to the page, except the three title-pages and the preface, which are in long lines. The preface, sig. A—A 4, is written in Latin and addressed to Archbishop William Laud, to whom the translator dedicates his work. Then follows the (second) title-page to the Prayer Book proper :

Βίβλος | δημοσίων εὐχῶν, | Καὶ | λειτουργήσεως μυστη-  
ρίων, | καὶ τῶν ἄλλων θεσμῶν καὶ τελε- | τῶν ἐν τῇ  
Ἐκκλησίᾳ Ἀγγλικανῇ, εἰς τὴν τῶν φιλελλήνων | νέων  
χάριν, Ἐλληνιστὶ ἐκδοθεῖσα. [Follows the printer's  
mark.] Ἐκτυπωθὲν | Ἐν τῇ Λονδινίᾳ πόλει τῷ τῆς  
Χριστιανῆς σωτηρίας ἔτει. αχλη.

Part 2 of the Prayer Book contains the Psalter, or Psalms of David, entitled :

Ψαλτήριον | προφήτου καὶ | βασιλέως | τοῦ Δαβίδ. | Εἰς  
τὰ τμήματα καὶ κόμματα | ἐν Ἐκκλησίᾳ ἡμῶν Ἀγγλικανῇ  
δημοσίως | εἰωθότα διηρμεμένον. [Below this is the  
printer's mark.] Ἐν Λονδίνῳ. Ἐδόθη παρὰ Θωμᾶ  
τοῦ Κωτησίου τυποθέτου τῷ τῆς σωτηρίας ἔτει. αχλῆ.

Reverse of title-page is blank. The text is that of the Septuagint Psalter.

Concerning the translator scarce anything is known beyond the fact that he was a priest of the Church of England. His only other publication known so far, appears to be a sermon published in 1623 <sup>[12]</sup>.

The Greek translation was made at the time when Laud and Cecil were attempting a union between the Greek Church and the Church of England. At the beginning of the seventeenth century "several excellent persons" were interested in the subject of Eastern Christianity. There can be no doubt that another result of the movement toward re-union with the Greek Orthodox Church was the erection and consecration of the still-existing Greek Church in Soho, now known as St. Mary's, Crown Street.

Petley's translation seems to be the first Greek version of the whole Liturgy, with the additions of 1604. But William Whitaker had long before brought out a Latin and Greek Prayer Book, which he dedicated to his uncle, Dean Nowell. The title of this translation reads: *Liber precum publicarum Ecclesiæ Anglicanæ, in iuventutis Græcarum literarum studiosæ gratiam, latinè græcèq; æditus . . . Londini, Anno Domini MDLXIX.* The colophon, at the end of the book, reads: *Excusum Londini apud Reginaldum Wolfium.* The dedication is dated 23 Maii 1569. The Latin is based to some extent on Haddon's work. The book, numbering 123 pages, small 4to, contains only the Morning and Evening Prayer, the Litany, the Collects, and the Catechism.

Whitaker was born at Holme, in the parish of Bromley, Lancashire, in 1548. His mother, Elizabeth, was the sister of Alexander Nowell, Dean of St. Paul's. His uncle took charge of William's education and sent him to Cambridge, where he matriculated in 1564, and remained until he commenced M.A. in 1571. Throughout his earlier career he was

assisted by his uncle, whose Larger Catechism he also translated from Latin into Greek. No English divine of the sixteenth century surpassed Whitaker in the estimation of his contemporaries. Joseph Scaliger, Bishop Hall, and Isaac Casaubon alike spoke of him in terms of unbounded admiration. He died in 1595 while Master of St. John's College, at Cambridge, England. Whitaker endeavoured to account for the discrepancy between the Latin version of 1560 and the English book of 1559 in the plea that it only arose from the expansion or contraction of the original in a translation.

An unauthorised Latin version of the Prayer Book appeared in 1616. Its author was Richard Mocket (1577—1618), warden (since 1614) of All Souls' College, Oxford. The translation was part of a volume entitled: *Doctrina et politia Ecclesiæ Anglicanæ, a . . . Edovardo Sexto . . . Elizabetha stabilita, et a . . . Iacobo . . . continuata . . . eivsdem ecclesiæ Apologia* [auctore episcopo Iewel]. . . . (*Apologia.—Doctrina Catechetica . . . succincta.—Doctrina Catechetica magis ampla.—Ecclesiæ Anglicanæ doctrina.—Liber Precum.—Forma consecrandi Archiepiscopos, etc.—Eccl. Angl. Disciplina et Politia*). Apud J. Billium, Londini, 1616. (8), 350 pages, 4to. There were seven parts, of which the last five had separate titles. It was published anonymously and reprinted, with new prefatory matter, the following year, 1617. The book displeased King James, and all the copies of the 1616 issue were seized and burnt in 1617. But one extant copy, in the British Museum Library, is known. The seven parts are: (1) Bishop Jewel's Apology; (2) The Church Catechism; (3) Dean Nowell's Catechism; (4) The Thirty-nine Articles; (5) The Prayer Book; (6) The Ordinal; and (7) The Author's *Doctrina et Politia*, a general view of ecclesiastical jurisdiction in the English Church, mainly prepared for the information of foreigners. Mocket's work, without the rest of the volume, was republished in London in 1683, under the title: "*Tractatus de Politia Ecclesiæ Anglicanæ*," and with it was printed Richard Zouch's "*Descriptio Juris et Iudicii Ecclesiastici*." Another edition appeared in London in 1705, 8vo.



[1] Wolf Guenther, or, Wolfgang Gunter, was a printer at Leipzig of little importance. See Friedrich Kapp, *Geschichte des deutschen Buchhandels bis in das siebzehnte Jahrhundert*. Leipzig, 1886, pp. 154, 304, 574.

[2] The copy in the Benton collection has contemporary binding. There is a copy of this rare book in the library of the General Theological Seminary, New York, N.Y.

[3] See Cooper, *Athenæ Cantabrigienses*, Vol. I, pp. 238-240, 554; Cambridge, 1858. *Realencyklopädie für protestantische Theologie und Kirche*, 3te Auflage, Band I (Leipzig, 1896), pp. 336-338. Christopher Anderson (1782-1852), *The Annals of the English Bible*: London, 1845; Vol. I, pp. 451, 498-503; II, pp. 427-468. David Laing (1793-1878), *The Works of John Knox, collected and edited*: Edinburgh, 1846; Vol. I, pp. 55, 526. Alexander Ferrier Mitchell, *The Scottish Reformation*; Edinburgh, 1900; pp. 239-283, 295-301 and 301-307 (The Works of Alesius). David Hay Fleming, *The Reformation in Scotland*: London, 1910; pp. 178, 188, 216-218. George Christie, *The Influence of Letters on the Scottish Reformation*: Edinburgh, 1908; pp. 26-38, 198-203. The "Oratio de Alexandro Alesio," by Thomasius, was published in *Magistri J. Thomasii Orationes*; Lipsiæ, 1683; pp. 300-322. For Aless' connection with the University of Leipzig, see Otto Kirn, *Die Leipziger theologische Fakultät in fünf Jahrhunderten*, 1409-1909; Leipzig, 1909; pp. 43, 45, 50, 51, 55, 56.

[4] The custom of translating books into Latin for the benefit of foreigners was by no means infrequent. Thus we read in Vol. II, pp. 84, 85, of Daniel Neal's *The History of the Puritans*, Boston, 1817: "To remove these reproaches, and to inform the world of the real principles of the puritans of these times, the reverend Mr. Bradshaw published a small treatise, entitled *English Puritanism* . . . , which the learned Dr. Ames translated into Latin for the benefit of foreigners." This Latin translation was published at Frankfurt, Germany, in 1610. It was, in addition, customary to have important writings and documents in a duplicate form, one copy in English, the other in Latin. Thus, we have the titles of the Acts of Parliament in Latin and in English up to Charles II. Thus, also, we have, in the reign of Queen Elizabeth, the Articles of Faith in English and in Latin, both apparently of equal authority and yet differing somewhat in their phraseology.

[5] Cranmer's letter was addressed to the Council and dated, "At Lambeth this viiith of October 1552."

[6] The copy in the Benton collection was formerly the property of Lord Amherst. Another copy is in the J. P. Morgan library.

[7] Reginald or Reynold Wolfe was in business as a bookseller in London as early as 1530, and in 1533 took out letters of denization in which he is described as a native of Gelderland. His original name may have been Reyner Wolf. The family probably emigrated from Germany to Gelderland. Early in 1536 he was admitted a Freeman of the Company of Stationers. In 1542 he commenced to print, issuing some works of Leland printed in roman and italic type, probably obtained abroad, and identical with some used by Johann Wolf at Frankfort-on-the-Main. In these he used the device, later on used also in the printing of Haddon's translation, viz., children throwing sticks at an apple tree, with the motto "Charitas," etc. In 1547 he was appointed King's printer in Latin, Greek, and Hebrew. He died at the end of 1573. His printing office was in St. Paul's Churchyard, at the sign of the Brazen Serpent, which emblem he also used as a device.

[8] Procter-Frere, *A New History of the Book of Common Prayer* . . . London, 1905, p. 119. *Ibidem*, remark 3, Mr. Frere refers to Clay, *Liturgical Services* . . . , Preface, pp. xxi-xxxiii. "The letters patent, however," says Frere, "call the book 'convenientem cum Anglicano nostro publicarum precum libro.'" The technical discussion of Frere on the correctness and the defects of the translations of Aless and Haddon, as compared with their exemplars and with one another, is so thorough and so instructive that it is needless to traverse the same ground again. See Procter-Frere, pp. 116-123.

[9] Thomas Vautrollier was a printer, bookseller, and bookbinder, in London and Edinburgh, from 1562-87. His place of business was within the Blackfriars, by Ludgate. He and his wife were Huguenot fugitives from France who settled in England and took out letters of denization on March 9th, 1562. In 1584 he fled to Scotland, in order to avoid imprisonment for printing the writings of Giordano Bruno. He set up a press in Edinburgh, but returned to London in 1586, and died there in July, 1587. As a printer he ranked above most of his contemporaries, both for the beauty of his types and the excellence of his presswork. He appears to have had at least four devices, all of which have an anchor suspended by a right hand issuing from clouds, within a laurel wreath, twined with the motto, in the border, An | cho | ra | spei. The same device was also used by John Norton (1593-1610?). For further information concerning Vautrollier see Dickson and Edmond, *Annals of Scottish Printing*, pp. 377-385.

[10] A copy in the Benton collection was formerly the property of George Becher Blomfield, late rector of Stevenage, Herts, and canon of Chester Cathedral.

[11] Thomas Cotes was a printer in London at Barbican, Aldersgate.

Street, from 1620–1641. He owned the printing house originally established, about 1560, by John Charlewood, printer to the Earl of Arundel, under the sign of the Half Eagle and Key. Cotes died in 1641.—Richard Whitaker was a bookseller in London, King's Arms, in St. Paul's Churchyard, 1619–48. He was in partnership with his brother Thomas. They conducted an extensive business and published much of the best literature of the period. He died on February 5, 164½.

[12] Jeremy Collier, *The Ecclesiastical History of Great Britain*. New edition, by Thomas Lathbury. Vol. VIII (1852), p. 166 says: "By the encouragement of Archbishop Laud, the English liturgy was translated into Greek by one Petley, as it had been into French by King James's order for the use of the Isle of Jersey."

## CHAPTER V

### LATIN AND GREEK TRANSLATIONS, II

THREE years after the last revision of the Liturgy a *verbatim* translation into Greek was edited by James Duport, D.D., Professor of Greek in the University of Cambridge, and later—at the time when his translation was published—Dean of Peterborough. The title of the book reads:

\* Βίβλος | τῆς δημοσίας | εὐχῆς | καὶ τελέσεως | μυστηρίων |  
καὶ τῶν ἄλλων | θεσμῶν | καὶ | τελετῶν | τῆς ἐκκλη-  
σίας, | κατὰ τὸ ἔθος τῆς | Ἀγγλικανῆς Ἐκκλησίας. |  
Πρὸς δὲ τοῦτοις τύπος καὶ τρόπος | τῆς | καταστάσεως..  
χειροτονίας, καὶ | καθιερώσεως | ἐπισκόπων, πρεσβυτέρων |  
καὶ | διακόνων.

Ἐν τῇ Κανταβριγίᾳ, | ἐξετυπώθη παρ' Ἰωάννου Φιέλδου [1] |  
τοῦ τῆς Ἀκαδημίας τυπογράφου. Ἔτει | ἀπὸ τῆς θεογονίας  
gχξϵ [1665].

(35), 126, (2), 171 pages. Page,  $2\frac{1}{2} \times 5\frac{3}{8}$ ; paper,  $4 \times 6\frac{1}{4}$  inches.

The translator was born in 1606 and died in 1679. In his dedication of the translation to Gilbert Sheldon, Duport states that it was made from the Anglican Liturgy, so lately revised—τῆς Ἀγγλικανῆς λειτουργίας νεωστὶ ἐπιδιασκευασθείσης μετὰφρασις. Throughout the book the translator was largely indebted to his predecessor Petley.

Bishop Sheldon was a man of great importance, who had enjoyed many promotions. He was successively fellow of All Souls, chaplain to the Lord Chancellor and to King Charles I., warden of All Souls, dean of the Chapel Royal, bishop of London and master of the Savoy in 1661. He presided at the Session of Convocation in 1662 and, as archbishop of Canterbury (1663-1678), over that in 1664. He was also chancellor of the University of Oxford and founder of the Sheldonian Theatre.

Part II of Duport's translation (2 + 171 pages), containing the Psalms of David and the Ordinal, was issued originally in 1664. Its title is as follows :

Ψαλτήριον | τοῦ | Δαβίδ. | Κατὰ τοὺς ἑβδομήκοντα. | Εἰς  
τὰ | τμήματα, τὰ ἐν τῇ τῆς Ἀγγλικά- | νῆς Ἐκκλησίας  
Λειτουργία νομιζόμενα, | διηρημένον. [Seal of Cambridge  
University.] Ἐν Κανταβριγία, | Ἐτυπώθη παρ' Ἰωάννου  
τοῦ Φιέλδου . . . Ἐπεὶ ἀπὸ τῆς θεογονίας αἰχ' ξ'δ'.

Duport's translation was reprinted in 1818; London; (40), 327 pages, 24mo. Two years later Samuel Bagster, London, published the same with the somewhat changed title, *Βιβλίον τῶν δημοσίων προσευχῶν, κτλ.* 572 pages, 32mo. This text was, in the following year, incorporated by the same publishers into their octaglot edition of the Liturgy. The most recent edition was put out in 1880 by the S.P.C.K.

Of other translations by Duport we would mention in this connection *Δαβίδης ἑμμετρος*, sive metaphrasis libri Psalmorum græcis versibus contexta. Cantabrigiæ, 1666. This translation was illustrated by H. Hertocks, an artist born in the Netherlands, who emigrated to England, and worked in London from 1624 until his death.

Duport's translation was intended mainly for use in the colleges and universities of the realm, and thus, of a necessity, of very limited circulation. Of much higher value and of greater importance is the work of his contemporary, Jean Durel, translator of the Book of Common Prayer into French and into Latin.

Durel was born at St. Helier, in Jersey, in 1625, and died in 1683. Most of his time from 1642 till 1660 was spent in France and in the French possessions. He received episcopal



ordination at Paris on Trinity Sunday, June 12, 1650, from the bishop of Galloway, the Right Rev. Dr. Thomas Sydserff, in the chapel of Sir Richard Browne, His Majesty's resident in France. He returned to England in 1660, and was soon after appointed by the king as first minister to the newly-established French Chapel of the Savoy, near the Strand, and dean of Windsor. The Liturgy of the Church of England was here first read in French on Sunday, July 14, 1661. The same day, in the morning, Durel preached in French a sermon on "The Liturgy of the Church asserted." This sermon was published in English as an appendix to a larger work of an apologetic character, entitled :

- \* A View of the | Government | and Publick Worship of God | in the Reformed Churches beyond the Seas. | Wherein is shewed their Conformity and Agreement with the | Church of England, as it is established by the Act of Uniformity. | By John Durel, Minister of the French Church in | the Savoy, by the special appointment of His Majesty. [Coat of Arms.] | London, | Printed by J. G. for R. Royston, Bookseller to His most | Sacred Majesty, MDCLXII. <sup>[1]</sup>

Black letter. (24), 344 pages. Page,  $3\frac{3}{8}$  ( $4\frac{1}{2}$ )  $\times$   $6\frac{3}{4}$ ; paper,  $5\frac{5}{8}$   $\times$   $7\frac{1}{2}$  inches. The printed title-page is preceded by an additional engraved title-page representing the miracle at the first Christian Pentecost, as described in the second chapter of the Book of Acts. Beneath is the legend: "Of the | Government | and | Publike worship of God | in the reformed Churches | beyond the Seas. | 1662."

The sermon, published in the Appendix, (12), 38 pages, has a special title-page, reading :

- \* The | Liturgy | of the Church of | England | asserted in | a Sermon. | Preached at the Chappel of the Savoy, | before the French Congregation, which usu- | ally Assembles in that place, upon the first day | that Divine Service was there celebrated accor- | ding to the Liturgy of the Church of | England. | By John Durel, Minister of the Gospel. | Translated into English by G. B. | Doctor in Physick. | London, Printed for R. Royston, Bookseller

to the Kings most | Excellent Majesty, at the Angel  
in Ivy-Lane, 1662.

On the basis of the continental reformed liturgies, the author vindicated many features in the newly-revised Liturgy, which had been criticised and rejected by the Nonconformist element of the English Church. Durel's "View" was answered in a work, which is sometimes, but perhaps erroneously, ascribed to Henry Hickman. Its title reads: "Apologia pro Ministris in Anglia (vulgo) Non-Conformistis, ann: 1662, Aug. 24. die Bartholomæo dicto ejectis, Adversus argutiolas putidasque calumnias Durelli, Ellisii, aliorumque. Per *Irenæum Eleutherium*, A.M., ex Academia Cantabrig." . . . Eleutheropolis. Anno Æræ { Christianæ 1664  
Bartholomææ 2. (12), 144 pages, 24mo. After a lapse of five years Durel replied to this attack in his great work, entitled "Sanctæ Ecclesiæ Anglicanæ adversus iniquas atque inverecundas Schismaticorum Criminationes Vindiciæ. Ad Apologistæ Præfationem vulgo Nonconformistas authore J. Durello." Londini, 1669. cxiv, 538 pages, 4to. The Presbyterians answered the same year by "Bonasus Vapulans: or, some Castigations given to Mr. John Durell, for fouling himself in his English and Latin book." By a Country-Scholar. London, 1672, 12mo. The preface is signed W.B., i.e. William Barrett, a Nonconformist minister. The reply was reprinted in 1679, with the title, "The Nonconformists vindicated from the abuses put upon them by Mr. Durel and Mr. [Matthew] Scrivener. Being some short animadversions on their books soon after they came forth: in two letters to a friend (who could not get them hitherto published) containing some remarques upon the celebrated conference at Hampton Court. By a Country-Scholar." London, 1679, 8vo.

Durel's publications are a fair exposition of the author's religious principles as a good Churchman, with hardly more sympathy for dissent than for papacy. He was what in those days was considered a High Churchman. His co-workers considered him one of the most judicious and laborious advocates for the Church of England both in word and in deed.

"He was," says Wood in his *Athenæ*, Vol. IV, col. 89 (London,

1820), "a person of unbyassed and fixed principles, untainted and steady loyalty, as constantly adhering to the sinking cause and interest of his sovereign in the worst of times ; who dar'd with an unshaken and undaunted resolution to stand up and maintain the honour and dignity of the English church, when she was in her lowest and [most] deplorable condition. He was very well vers'd also in all the controversies on foot between the church and the disciplinarian party ; the justness and reasonableness of the established constitutions of the former, no one of late years hath more . . . successfully defended against its most zealous modern oppugners than he hath done, as by his works following is manifest."

Such a man was eminently fitted to translate into his mother tongue and into the *lingua franca* of his own time the Liturgy, which in his estimation was the nearest approach to the teachings of the primitive Church and the Early Fathers. His office as chaplain of the Savoy associated him officially with the proceedings connected with the restoration of the Church, and, as dean of Windsor and confessor to the Sovereign, he was in constant touch with King Charles II.

The "Act for the Uniformity of Publick Prayers" expressly called for a Latin translation of the revised Liturgy as well as for one into Welsh, a proof of King Charles' care for the welfare of all his subjects. Convocation had entrusted, on April 26, 1662, the former work originally to John Earle, dean of Westminster, and subsequently bishop of Salisbury, and to Dr. John Pea(i)rson, master of Trinity College, Cambridge, and subsequently bishop of Chester. Pearson soon retired, and his place was filled by John Dolben, afterwards archbishop of York. Their work remained unfinished, and was completed by Durel in 1670, entitled :

\* Liturgia | seu Liber | Precum communium, | et  
Administrationis | Sacramentorum, | aliorumque |  
| Rituum atque Ceremoniarum Ecclesiæ, | Juxta  
usum | Ecclesiæ Anglicanæ : | Unâ cum |  
Psalterio | seu | Psalmis Davidis, | eâ punctatione  
distinctis, quâ Cantari aut | Recitari debent in  
Ecclesiis. | Itemque | Forma & Modus Faciendi,  
Ordinandi & Consecrandi | Episcopos, Presby-  
teros, Diaconos. | Londini, | Excudit Rogerus

Nortonus <sup>[3]</sup>, Regius in Latinis, Græcis, & Hebraicis Typographus; Vaneuntque apud Sam. Mearne, | Regium Bibliopolam in vico vulgariter dicto | Little-Britain, 1670.

Without pagination. Page,  $3\frac{3}{4} \times 6\frac{1}{4}$ ; paper,  $4\frac{1}{4} \times 6\frac{3}{4}$  inches. Sig. ¶, 4 leaves (title and dedicatory letter); a, b, c, in eights (preliminary matter); A—U in eights, X 4 leaves (text) <sup>[4]</sup>.

The Latin text is printed in two columns to the page. The title of the dedicatory letter reads: Serenissimo potentissimoque monarchæ Carolo II, Dei gratia Magnæ Britanniæ Franciæ & Hiberniæ Regi; fidei defensori.

The Latin translation is most excellent, whether it is viewed as to scholarship, theology, or loyalty to the Church of England. To the student of the seventeenth century the only safe guide among Latin Prayer Books is this *Liturgia*, published with the Royal authority and after careful preparation, by an intimate friend and associate of the principal revisers. Throughout the book it can be seen that the translator had profited by the previous renderings of the *Liturgy*. The Psalms, Canticles, Epistles, and Gospels are all printed from the ancient Sarum Breviary and Missal. The language and style of these latter is often followed and even retained in the prayers, although most of them were re-translated from the English (Blunt). In a note to the translation of "The Order how the Psalter is appointed to be read," Durel says that he took the Vulgate version for the Psalms and Epistles and Gospels. The Psalter of the Sarum books was the Vulgate "Gallican," *i.e.* Saint Jerome's last revision; except for the *Venite* at Matins and the Psalm quotations in Introits, Graduals, etc., where the "Roman," *i.e.* Saint Jerome's earlier version, now only used in its entirety in St. Peter's at Rome, is used, as in the Roman Breviary and Missal of to-day. In the Psalter Durel gives the double numeration—the Latin and the Hebrew.

The late Bishop Dowden, in *Further Studies* . . . pp. 218–219, states that:

"The French translation of Durel was plainly a hurried piece of work. Much superior is the Latin version which appeared under his name in 1670, and which probably incorporates some of the



work of Earle, Pearson, and Dolben. . . . The Latin translation was made under the direction of Convocation, as recorded in its Acts of April 26, 1662, and May 18, 1664.—LORD SELBORNE, *Notes on Some Passages in the Liturgical History of the Reformed English Church*, p. 73."

It may be of interest to note that in all previous Latin translations we find "precum publicarum," not "precum communium," a fact which shows Durel's precision of language and freedom from undue copying of predecessors. His work was not a revised edition, but a new version; a translation, not a compilation; and not only a translation, but an interpretation (Blunt).

Seven editions of this Latin version were printed between 1670 and 1703. "It is remarkable that copies of any of these editions are so exceedingly scarce as they are at the present time." (Marshall, p. 37.) The *editio princeps* is excellently printed. We find *i* and *j* and *u* and *v*, according to the modern mode of use. It bears favourable comparison with any book printed during the seventeenth century, almost the only difference from modern type being the ancient form of *s* (*f*).

An excellent résumé and just estimate of Durel's translation will be found in \**The Latin Prayer Book of Charles II*; or, An account of the Liturgia of Dean Durel, together with a reprint and translation of the Catechism therein contained, with collations, annotations, and appendices, compiled by Charles Marshall, M.A., Chaplain to the Lord Mayor of London, 1849-50, and William Wilkinson Marshall, B.A., late Scholar of Hertford College, Oxford, and of the Inner Temple. Oxford: Thornton, 1882. ix, (1), 205 pages, 8vo. This book is most carefully done, deserving of close attention and minute study on the part of all interested in the development and history of the Book of Common Prayer. It is divided into three parts, viz., (1) Historical. In three chapters the authors give a biography of Dean Durel, a history of the Latin translation of the revised Prayer Book, and designate the authority of the dean's translation; (2) Critical and exegetical. This part enumerates and describes editions of the "Liturgia" and other versions, explains the meaning of the word "Priest"

and of the expression "Alms and Oblations"; Part (3) contains a reprint, translation, and annotation of the Catechism.

There are nine appendices, entitled: (1) An account of Durel's ordination; (2) On the Authorized Version of the Bible; (3) Copy of a brief; (4) Archbishop Leighton's Catechism; (5) On Dr. Overall's opinion of the Lord's Supper; (6) On Augustine's use of the word "Sacrament"; (7) Analytical Table of the Sacraments; (8) On the use of the adverb "Generally" and cognate words; (9) On "Generally necessary."

A new Latin translation appeared in 1706, entitled: Liturgia, | seu | Liber Precum Communium, | in | Ecclesia Anglicana | receptus. | Epistolæ, Evangelia, & Psalmi | Inseruntur juxta Sebastiani Castellionis | translationem : Cætera autem omnia Latinitate donavit | Thomas Parsell, A.M. | et | Coll. D. Johan Bapt. Oxon. Socius | Londini : | Apud A. & J. Churchill . . . 1706.

(24), 180, (4) pages, for the Prayer Book proper; printed in two columns to the page. The Psalter is not pagged. Sig. Aa—Mm in sixes. 12mo.

Thomas Parsell (1674—1720) was headmaster of Merchant Taylors' School. He graduated from St. John's College, Oxford, B.A., 1697; commenced M.A. in 1701, and proceeded D.D. in 1706. The translation of the Book of Common Prayer was his chief literary work. It is dedicated to John [Williams], Bishop of Chichester. At least seven editions were published, the last appearing in 1759. The second edition of this translation, 1713, had a somewhat different title, viz.: Liturgia, | seu | Liber | Precum Communium, | et Administrationis | Sacramentorum | aliorumque | Rituum et Cereemoniarum | in | Ecclesia Anglicana | receptus : | Itémque Forma & Modus | Creandi, Ordinandi & Consecrandi | Episcopos, Presbyteros, | & Diaconos. . . . [Editio altera priorè longè emendatior.] . . . Londini : | Tho. Newborough. 1713. (38), 184 pages; Psalms, Aa—Nn 2; in sixes. This second edition—and later ones—contained, at the end of the volume, Forma strumosos atrectandi, *i.e.* "At the Healing"; It has also the Forma precum in utraque domo convocationis. Later editions, *e.g.* the fourth (1727) are not folioed at all.

Sébastien Chataillon (Sebastianus Castellio), a French reformer, was born at Saint-Martin du Fresne in 1515, and died at Basle, Switzerland, in 1563. He was almost the first modern scholar who regarded the Song of Solomon an erotic poem, which should be excluded from the canon. He settled in Basle in 1544, where he lived in great poverty until 1552, when he was appointed Professor of Greek Literature in the university. The preceding year, 1551, he had published his chief work, a fine annotated Latin translation of the Bible, which he dedicated to King Edward VI of England. The twelfth edition of this translation appeared in Leipzig, 1778. He was an accurate scholar, and, for his time, a tolerant and liberal theologian <sup>[6]</sup>.

Parsell's work was revised by E. Harwood, and published in 1791. At least eight editions of this revision were put out, the last in 1840. It does not contain the Calendar nor the Occasional Offices.

Edward Harwood, D.D. (1729—1794), was a classical scholar and Biblical critic. His parents being Dissenters he was trained for the ministry in the academy of the well-known David Jennings. After leaving this school in 1750 he spent a number of years in teaching, tutoring, and preaching. In 1765 he was ordained to the Tucker Street Presbyterian Congregation at Bristol, where, with a small income and a large family, he barely managed to exist. He left Bristol in 1772 and went to London, where he earned a very small competency. Without following Priestley, he defended him (1785) against Samuel Badcock (1747—1788). Later he complained of the coldness of his Dissenting friends, contrasting "the benevolence and charity of the Church of England" with "the sourness and illiberality of Presbyterians." It was, undoubtedly, as a token of his appreciation of the kindness of the members of the Church of England that he undertook the revision of Parsell's Latin translation.

William Nichols was born in 1655, graduated from Oxford, B.A., 1675, and M.A., 1677. He was rector of Stockport in Cheshire County from 1694 until his death in 1716. He was a good classical scholar and wrote several volumes of Latin poetry. One of these is entitled: Περὶ ἀρχῶν | Libri septem. | Accedunt | Liturgica | . . . Londini . . .

J. Downing . . . 1717. (4), 212 pages. Plate. 12mo. The book has two parts. The first part, which is inscribed to William Wake, archbishop of Canterbury, is a paraphrase of the Church Catechism in Latin hexameters, in the form of a dialogue between master and pupil. The "Liturgica," dedicated to Sir William Dawes, archbishop of York, consists of translations of some portions of the Book of Common Prayer into Latin verse.

All these translations have been superseded by that of Bright and Medd, entitled: *Libri precum publicarum Ecclesiae Anglicanae versio Latina . . . Londini . Apud Rivington . 1865. vi, 380 pages, 16mo.* The second edition appeared in 1869, xl, 356 pages, 16mo; the third in 1877, xlii, 424 pages, 8vo; the fourth in 1890, xlii, 422 pages; and the fifth and latest in 1910. It reads:

\* *Liber Precum Publicarum Ecclesiae Anglicanae, a Gulielmo Bright, . . . et Petro Goldsmith Medd . . . Latine redditus. Impressio quinta. London: Longmans, Green & Co., 1910.*

xlii, 434 pages. Page, 3 × 5½; paper, 4 × 6½ inches. Two columns to the page. The rubrics are printed in red. The sub-title, page ix, reads:

*Liber precum publicarum et administrationis Sacramentorum aliorumque Ecclesiae rituum caeremoniarumque secundum usum Ecclesiae Anglicanae, cum Psalterio Davidico, eum in modum quo in ecclesiis vel cantandum vel dicendum est distincto; accedit Ordo et ritus faciendi, ordinandi, consecrandi, episcopos, presbyteros, et diaconos.*

The Psalter begins on p. 215. Pp. 317–325 contain *Preces in Usum Navigantium*. Then follows, with special title-page, the Ordinal, pp. 327–356. Four Appendices contain: (1) *Liturgia prima reformatata ecclesiae Anglicanae, anno MDXLIX, (regis Edvardi Sexti secundo) Anglice edita*; (2) *Liturgia Scoticana*; (3) *Liturgia Ecclesiae Americanae*. In all these three instances, to be sure, only the Order of the Holy Communion is given. (4) *Formae orationis et gratiarum actionis in die anniversario accessionis regis.*



William Bright was born in 1824 and died in 1901. In 1868 he was appointed regius professor of ecclesiastical history and canon of Christ Church, Oxford. His publications were very numerous, and the majority of them have gone through many editions. His collaborator, Peter Goldsmith Medd, was born in 1829, and died in 1908. He was educated at King's College, London, and University College, Oxford. He was ordained deacon in 1853 and priest in 1859. In 1876 he became rector of North Cerney, Gloucestershire, where he remained until his death. He was Bampton lecturer in 1882, his subject being "The One Mediator."

Concerning the translation of the Liturgy into Latin, Dr. Medd remarks in the "Memoir of William Bright," prefixed to the edition of *Selected Letters of William Bright*, page xxiii :

"Among other works which I gratefully recall was our *Latin Edition of the Book of Common Prayer*. Agreeing in the general principle of giving the Vulgate for the Scriptural portions, and of reverting as far as possible to the Latin originals of the collects and prayers, we planned and carried out this work together. The first edition was published by Rivingtons in 1865. It was a joint labour of love, in the process of which we were privileged to consult friends like Canons Liddon and Bramley, both then resident in Oxford, and others who, like ourselves, had given much time to the study of the ancient liturgical treasures of the Church." [a]

A new translation by Canon Warren is now promised.

What Bright and Medd have accomplished for the Latin version of the Prayer Book, a committee of Greek liturgical scholars, appointed by the S.P.C.K., is about to do for a new Greek translation. In a letter, dated February 23, 1912, Canon F. E. Brightman, of Magdalen College, Oxford, writes concerning this work :

"As to its character : it is not a *revision* at all, but an entirely new translation, into neither 'ancient' nor 'modern' Greek, but into ecclesiastical and liturgical Greek, the language of the Greek service-books, and with all attention that can be given to technicalities—in which, I think, existing versions have been apt to fail. There is generally a Greek technical word corresponding to a Western term—though in some cases it is necessary to transliterate the Western word.

"Except in a few places—practically confined, I think, to the rules about the reading of the Psalter and of the Rest of Holy Scripture,—where slight modifications were made in 1872 by

authority—it follows the text and arrangement of the book of 1662, without regard to modifications that have been made by the ‘typographorum audacia et temeritas.’

“Its size is that of the Oxford Press Book of Common Prayer, which is signed ‘Pica 16mo.’— $7\frac{1}{8} \times 5\frac{1}{4}$  in.

“The title page is: BIBΛΙΟΝ | ΚΟΙΝΗΣ | ΠΡΟΣΕΤΥΧΗΣ | ΚΑΙ | ΤΕΛΕΣΣΕΩΣ  
ΤΩΝ ΜΥΣΤΗΡΙΩΝ | ΚΑΙ ΑΛΛΩΝ | ΘΕΣΜΩΝ ΚΑΙ ΤΕΛΕΤΩΝ ΤΗΣ  
ΕΚΚΛΗΣΙΑΣ | ΚΑΤΑ ΤΗΝ ΣΤΗΝΘΕΙΑΝ | ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΤΗΣ ΑΓΓΛΙΑΣ· |  
ΣΤΗΝ | ΤΩ· ΨΑΛΤΗΡΙΩ· Η ΤΟΙΣ ΨΑΛΜΟΙΣ | ΔΑΒΙΔ | ΣΤΙΧΘΕΙΣΙ ΚΑΘΩΣ  
ΟΡΙΖΟΝΤΑΙ | ΙΝΑ ΨΑΛΛΟΝΤΑΙ Η ΑΝΑΓΙΝΩΣΚΟΝΤΑΙ | ΕΝ ΤΗ· ΕΚΚΛΗΣΙΑ· |  
ΚΑΙ | ΤΤΠΟΣ ΚΑΙ ΤΑΞΙΣ ΓΙΝΟΜΕΝΗ | ΕΠΙ ΚΑΤΑΣΤΑΣΕΙ, ΧΕΙΡΟΤΟΝΙΑ·,  
ΚΑΙ ΚΑΘΙΕΡΩΣΕΙ | ΕΠΙΣΚΟΠΩΝ, ΠΡΕΣΒΥΤΕΡΩΝ, ΚΑΙ ΔΙΑΚΟΝΩΝ. | ‘Εν  
ΛΟΝΔΙΝΩ· | ‘Εκδοθέν ὑπὸ τῆς Ἐταιρίας πρὸς Προσαγωγὴν τῆς Χριστιανικῆς  
Γνώσεως· | 191-.

“The printing is being done by the Clarendon Press.”

Canon Brightman's connection with this new work is simply that of an editorial adviser. “For it has been so far and will be to the end, thoroughly worked over, and where necessary, rewritten by Greeks. It is, in part, this which is holding it up now.”

For translations of the Liturgy into Romaic, or Modern Greek, see Chapters XVII and XVIII.

[1] John Field was printer in London and Cambridge. On January 25th, 1649, he was joined with Edward Husbands as printer to the Parliament. He was also appointed printer to Oliver Cromwell. His appointment as printer to the University of Cambridge was made October 12, 1655. Under patent he and Henry Hills printed many editions of the Bible, all of which were noted for the number and variety of misprints, the general badness of the printing and the excessive price. Field died in 1668. On Duport's Greek version see, also, Dowden, *Further Studies in the Prayer Book*, pp. 217, 218.

[2] Richard Royston was a bookseller in London, from 1629–86. In 1645 he was accused of being a factor for scandalous books and papers against the Parliament, and thrown into prison. The first edition of *Εκλὼν Βασιλική* was published by him in 1648. At the Restoration he was granted the monopoly of printing the works of Charles I, and was allowed a sum of £300 in consequence of his losses by the Fire of London in 1666. He was Master of the Stationers' Company in 1673 and 1674, and died in 1686, aged eighty-six.

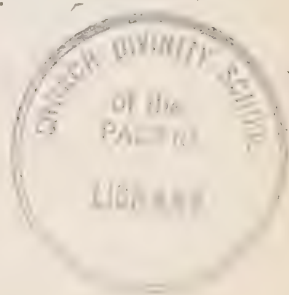
[3] Roger Norton, the younger, was printer in London, and owned the King's printing office in Hebrew, Greek, and Latin, from 1662–86. He was the son of Roger Norton, printer (died 1662), grandson of Bonham Norton, King's printer from

1596-1635, and great grandson of William Norton, of the King's Arms, St. Paul's Churchyard, also printer from 1561-93. Roger, jun., succeeded to his father's business in 1662. His premises at Blackfriars [? Hunsdon House] were burnt in the great fire and he moved to Clerkenwell Green, and later back to Little Britain, where he erected a large printing establishment.—Samuel Mearne was a bookseller and bookbinder in London from about 1655-83. He was appointed a searcher under the Company of Stationers at the Restoration, and held a share in the King's printing office. It is chiefly as a bookbinder that Mearne is remembered. In 1660 he received a patent as bookbinder to Charles II for life, at an annual fee of £6, and several of his accounts for binding books are preserved among the Wardrobe Accounts at the Public Record Office. He executed some very choice bindings, the best known being those described as the "cottage" design. He died in 1683—see Cyril James H. Davenport, *Samuel Mearne*, binder to King Charles II. Chicago: The Caxton Club, 1906; 118, (1) pages. Facsimiles, 4to.

[4] The copy in the Benton collection was formerly owned by P. Williamson, sen., and later by Sidney Roper Curzon. A number of engravings, coloured by hand and probably taken from a contemporary English edition of the Book of Common Prayer and the Bible, are inserted without regard to strict numerical sequence. The drawings appear to have been made after the pattern of the 1665 edition of the English text, published by John Bill and Christopher Barker. The book, from beginning to end, is red-ruled by hand, the ruling being done after the insertion of the drawings, but evidently before the book was bound.

[5] See, especially, Ferdinand Édouard Buisson, *Sébastien Castellion* (1515-1563). Étude sur les origines du protestantisme libéral français. Paris: 1892; 2 vols.; portrait, 8vo. Vol. I, p. xvii, gives literature concerning the reformer; Vol. II, pp. 341 foll., contain a list of his writings.

[6] The J. P. Morgan library has the following Latin translations: Haddon's of 1560 and two copies of 1594, the one Queen Elizabeth's copy, the other formerly the property of Archbishop Juxon; Durel, 1670 and 1703; Parsell, 1713.—The General Theological Seminary, New York City, has the Latin of 1551 (Aless); 1574 (Haddon); 1670 and 1687 (Durel); and a complete file of Parsell's; also the Greek of 1665.—The Whittingham Library, Baltimore, Maryland, has Parsell (1706) and Bright and Medd (1869 and 1877); also the Greek of 1665.—The Bishop Stubbs collection, now owned by the Congregational Library at Boston, Massachusetts, contains a Durel, 1687; two Parsell editions, viz., 1706 and 1720; the third of Harwood's editions, 1800; and the edition brought out by Parker in 1848, chiefly a reprint of the Haddon edition of 1560. Parker's edition is called "excellent" by St. Clair Tisdall.



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PART THE SECOND

THE NON-ENGLISH LANGUAGES OF GREAT  
BRITAIN AND WESTERN EUROPE



## CHAPTER VI

### FRENCH VERSIONS FOR THE CHANNEL ISLANDS, ETC.

THE Latin and Greek translations authorized by successive Acts of Uniformity were intended primarily for scholars and university men, and such of the Irish clergy and congregations as could neither read nor speak English. These translations were of no practical value for congregational worship. To the modern scholar they are essentially witnesses to the revival of classical learning in England.

For the non-English speaking population of Great Britain and Ireland and the surrounding isles translations of the Liturgy for congregational use were soon arranged.

Of the five languages into which the Prayer Book was thus translated the French was considered of prime importance, and a translation for the use of the King's subjects in Calais and the Channel Islands was made first. Soon after the first Prayer Book had been issued in 1549 a French translation was made at the command of Sir Hugh Paulet (Poulet), military commander and governor of Jersey. Sir Hugh was born after 1500 and died about 1572. On the accession of Edward VI he was, as a known supporter of the Protestant cause, one of those charged by the executors of Henry VIII "with the good order of the sheres near unto them in the West" <sup>[1]</sup>.

According to Robert Watt, *Bibliotheca Britannica*, Vol. II (1824), p. 753 *f*, the first edition of the French translation was put out by Gualtier (Gaultier) in 1551, and was entitled : "Le Livre des Priers Communes, de l'Administration des Sacremens, et autres Ceremonies en l'Englishe d'Angleterre." Francis Philip is named as the translator. Watt's statement, however, has to be accepted with great caution,

inasmuch as there is, to our knowledge, no copy extant of an edition of 1551. But that there was some kind of a translation into French of the First Prayer Book is generally admitted. Strype, *Cranmer* (Oxford, 1840), Vol. I, pp. 416, 417, etc.; II, p. 1,035.

When the second Edwardine Prayer Book appeared, care was taken to amend the translation, already made, with regard to all the alterations, additions and omissions of this second book, so that the French version should represent as accurately as possible the English Book of Common Prayer in its amended state. Copies of this revision are now exceedingly rare. Its title reads :

\* Le Livre | des Prieres Communes, De | l'administra-  
tion des Sacre | mens & autres Ceremo | nies  
en l'Eglise | d'Angleterre. | Traduit en Francoys  
par Francoys | Philippe, seruiteur de Mon- | sieur  
le grand Chancelier | d'Angleterre. | De l'impri-  
merie de Thomas Gaul- | tier, Imprimeur du Roy  
en la lan- | gue Francoise, pour les Isles de | sa  
Magesté. |

Avec le priuilege general dudit | Seigneur, 1553 <sup>[2]</sup>.

Without pagination. Page,  $4 \times 6\frac{1}{8}$ ; paper,  $5\frac{1}{4} \times 7\frac{5}{8}$  inches. Sig. (preliminary matter), a—e, in fours; and, again, e1, e2, (reverse blank), the second signature e undoubtedly a printer's error for f; (text) A 1—Zz 4, in fours.

Francoys Philippe, the translator, calls himself "seruiteur de Monsieur le grand Chancelier d'Angleterre." This Lord High Chancellor was Thomas Goodrich, or Goodricke, formerly bishop of Ely. He was one of the commissioners that drew up the Bishop's Book of 1537 <sup>[3]</sup>, and he assisted in the preparation of the First Book of Common Prayer <sup>[4]</sup>. He died in 1554.

The first five pages of this French translation, viz., sig. aij—bi, contain a dedicatory letter: "A tres reverend pere en Dieu Thomas Goodrik, Euesque d'Ely & Chancelier d'Angleterre, Francoys Philippe, treshumble salut." "Vn Almanach pour XIX. ans" (1552-70) is printed in black and red on sig. eiii (obverse). The last page of the book, Zz iv, verso, contains the colophon, Fin du liure de



prieres Communes De l'administration des Sacremens & autres Ceremonies en l'Eglise [*sic*] d'Angleterre.

The border of the title-page is the same as that used in the Primer of 1557, known as Queen Mary's Primer, printed in London by Abraham Vele <sup>[6]</sup>.

For a short time after Mary's accession to the English throne in 1553, the history of the Prayer Book leads us to Frankfort-on-the-Main, in Germany. Thither Valérand Poullain (Valerandus Pollanus, Flandrus) fled with his French and Walloon companions, driven from their new home in England. They formed at Frankfort a considerable congregation. But soon great trouble and dissension arose here owing to the introduction of the Prayer Book into the public worship of the exiled congregations. The question naturally arises, Did the translator of the Second Edwardine Liturgy accompany Poullain to Frankfort or did he go to another city? A recent learned monograph by Dr. Friedrich Clemens Ebrard, relating the history of the French reformed congregation at Frankfort, 1554-1904 <sup>[6]</sup>, contains positive proof of the fact that Philippe went to Frankfort and for the period of more than a year served the congregation as their pastor, 1560-1561. When, on August 28, 1561, the Frankfort authorities closed the churches against the foreign congregations allotted to them in 1554, François Philippi, then pastor of the French congregation, defended himself and his people from the pulpit; whereupon he was imprisoned and, later on, banished from the city. The following year he published *La Défense des églises estrangieres de Francfort en Allemagne*, par François Philippi, ministre de l'église française de Francfort. It is a small octavo volume of 160 pages, without place of publication or name of publisher, and is now extremely rare <sup>[7]</sup>.

A French translation of the Hampton Court Book of King James I (160 $\frac{3}{4}$ ) was printed in 1616. It reads:

\* La | Litvrgie | Angloise | ov | le livre des | Prieres  
Pvbliques, | de l'Administration des Sacremens,  
& autres Ordres & | Ceremonies de l'Eglise |  
d'Angleterre. | Nouuellement traduit en Fran-  
çois | par l'Ordonance de sa Maiesté de | La Grande

Bretaigne. | A Londres, | Par Iehan Bill, | Imprimeur du Roy. | M. DC. XVI. | Auec priuilege de sa Maiesté.

Without pagination. Page, (title)  $4\frac{1}{4} \times 6\frac{1}{4}$ , (text)  $4\frac{5}{8} \times 7$ ; paper,  $6\frac{1}{2} \times 8\frac{1}{2}$  inches. The title is surrounded by a woodcut border, *Fides* and *Humilitas* on either side, the symbolic representations of the four evangelists in the four corners, and the royal crest in the centre of the top. Sigs. A—E 4 in fours, for the introductory matter; last page blank; A 1, reverse, containing the table of contents. Text, A—Z, Aa—Rr 3 in fours; Rr 3, reverse, blank. Follows Part II, with title in same border as the main title: Le | Livre des | Pseavmes | de David. | A Londres, | Par Iehan Bill, | Imprimeur du Roy. | M. DC. XVI. | Auec priuilege de sa Majesté. This title is printed on sig. Rr 4, obverse; reverse blank. Text, A—Z 3 in fours; Z 4 blank. Throughout the book there are many initial woodcut letters.

This translation of the Liturgy as revised by the Hampton Court Conference is a book now seldom seen and comparatively unknown. It was never, indeed, much used by the French-speaking congregations in connection with the Church of England. Unlike its predecessor of 1553 and its well-known successor of 1665 it was published anonymously. It cannot be shown definitely that the translator made use of the translation of 1553, a fact indicating that, even at so early a date, that book had become a rarity. But it is evident that the translator made use of the Latin versions of Aless and Haddon, for he incorporated also into his own translation occasionally the mistakes made by these two men.

The translator was Pierre de Laune, second son of William de Laune, minister of the reformed church of France, a physician and refugee to England in or before the year 1582. Pierre was born at Larie in 1574, and following his father's profession as a minister of the Gospel, he was appointed pastor of the Walloon Church of Norwich in 1601. It is well known that these French Churches, as well as the Dutch, formed by refugees in England were superintended by the bishop of the diocese in which they were located, even

though they all belonged to the Puritan branch of Protestantism. It is interesting to observe that occasionally, but not often, some of the ministers of the church of the Walloons at Norwich received Anglican ordination and preferment in the English Church, after giving up the charge of their Walloon congregation. Others again endeavoured to retain their standing in the Walloon Church and, at the same time, hold a cure in the Church of England. To this latter class belonged de Laune, who was pastor of the church at Norwich from 1601 to 1656. While John Jeggon (1550-1618) was bishop of Norwich (1602-1618), de Laune made his translation at the suggestion of Bishop John Williams, in order to acquaint the French at home with the character and nature of English religion and liturgy. In order to escape the stigma of proselytizing in the interest of another denomination while still pastor in a reformed Calvinistic congregation, the translator let his book be published anonymously, relying on the promise of King James to give him an English cure as a reward for his labour. This James failed to do. Twelve years later, in [June ?] 1628, de Laune petitioned King Charles I that he might be presented to the rectory of Stanford Rivers, which had been "granted him by Letters patent from his late Ma<sup>tie</sup> for recompense for translating the English Liturgie into French and hath noe other reward but the expectation of this, now living upon the small and uncertaine Benevolence. There being now two direcc'ons to the Clerke of the signett to present seu'all persons there vnto, hee humbly praies to stay all proceedings, that hee may be peaceably presented therevnto" [8]. The only reward, however, given the translator was the honorary degree of D.D. from Cambridge University by royal mandate, February 5, 1636<sup>7</sup>. From the time of his petition to the king until the day of his death in October, 1657, de Laune had great trouble with his Walloon congregation, whose members objected to their pastor's holding at the same time a cure in the Church of England.

A second edition of de Laune's translation appeared in 1661, shortly after the Restoration. It was used in the French chapel at the Savoy from July 14, 1661, until a new translation had been made. As late as 1666, John Crook

printed at Dublin an edition of the 1616 translation, for use in the Church of Ireland; 140 pages, 12mo. First three leaves not numbered; sig. A 4 is paged 7, 8; last page blank.

Immediately after the completion of the revised liturgy of 1662, Jean Durel prepared a French translation for the use of the French churches which conformed to the ritual of the Church of England. He prepared the translation very hastily and made too much use of the version of 1616. A royal order of October 6, 1662, commanded the use of this new French translation, as soon as printed, in all the parish churches of Jersey and Guernsey, in the French congregation at the Savoy, and in all other French conforming congregations. At the same time Durel received the exclusive license for printing the said translation<sup>[9]</sup>. The translation appeared in 1665, with the title:

\* La | Liturgie, | C'est à dire | Le Formulaire des |  
Prieres Publiques, | de l'Administration | des Sacre-  
mens, | et des autres | Ceremonies & Coûtumes  
de l'Église | Selon l'Usage de | l'Église Anglicane : |  
avec le | Pseautier, | ou les | Pseaumes de  
David, | Ponctuez selon qu'ils doivent être, ou  
chantez | ou leûs dans les Églises. | À Londres :  
Iean Dunmore & Octavien Pulleyn le Jeune,  
1665.

(15), 444 pages, 8vo. The sanction of George Stradling, chaplain of the Bishop of London, is dated April 3, 1663. The book became, thereupon, in accordance with the king's ordinance (October 6, 1662), the only authorized French version. A second edition appeared in 1667. Durel's translation was reprinted very often during more than a century after its first issue. The Benton collection contains two editions, one of 1689 and another of 1695, both *Imprimée par R. Everingham, & se vent chez R. Bentley [& M. Magnes]*. The edition of 1689 numbers (20), 432 pages. Printed in two columns. Page,  $3\frac{7}{8} \times 6\frac{1}{2}$ ; paper,  $4\frac{1}{4} \times 7$  inches. The 1695 issue has (36), 344 pages. Page,  $2\frac{3}{4} \times 5\frac{1}{2}$ ; paper,  $3\frac{1}{4} \times 5\frac{3}{4}$  inches. It is also printed in double columns. The 1695 edition has, in addition, an engraved frontispiece. In both editions the Psalter is followed by (a) *Formulaire*



des prieres dont l'on usera sur la mer ; (b) the state-services in French ; (c) Articles de la confession de foy de l'Église Anglicane ; (d) Le canon du synode de la Province de Cantorbury, tenu à Londres, 1603 ; explication du legitime usage de la Croix au Baptême. In the 1689 edition follows (e) The Form of Prayer for September 2 : the Fire of London (in French), a form found in many English Prayer Books throughout the end of the seventeenth and the eighteenth centuries. The edition of 1695 has, in its stead, with a special title-page : Les | Pseaumes | de | David, | Mis en Rime | par | Clement Marot | et | Theodore de Beze, | Les Notes de la Musique y sont âjustées à cha- | que mot des Pseaumes pour en faciliter le chant. Then follows an exquisitely worked title-vignette and beneath it, A Leyden, | Chez Philippe de Cro-Y, | l'An c 10 10 LXIV. (4), 170 pages, printed in double columns <sup>[10]</sup>.

Two editions of Durel's translations are known to have been issued for the use of the Church of Ireland. One in 1704 and the other in 1715, the one printed by André Crook, Dublin, the other by him *pour* Mr. Binauld. Pages unnumbered. Page,  $2\frac{3}{4} \times 5\frac{3}{8}$  ; paper,  $3\frac{1}{2} \times 6$  inches. Sig. A—Z in eights, with extra signature (a) of four leaves between A and B. The Almanack in the edition of 1715, on folio C 1, reverse, extends from 1703 to 1740, and has at the bottom of the page the note : Remarquez que l'Eglise Anglicane commence la supputation de l'An de nôtre Seigneur au vingt-cinquième jour du Mars. An edition containing French and English in parallel columns was published in 1717 by Baskett. It reads :

\* Le Livre des Prieres Communes, . . . (The Book of Common Prayer, . . .) Oxford: Imprimé par Jean Baskett. . . . MDCCXVII.

Without pagination. Page,  $3\frac{3}{4} \times 7$  ; paper,  $4\frac{3}{4} \times 7\frac{3}{4}$  inches. Printed in double columns. The introductory sections are wholly in English.

In 1794 the French text was revised by Wanostrocht and printed in London by C. D. Piguénit ; 24mo. It does not contain the Occasional Offices, except the Catechism. Nicolas Wanostrocht, LL.D., was born in Belgium and

came to England about 1780 after a short previous residence in France. He became French tutor in the family of Henry Bathurst, second Earl of Bathurst. A few years after his arrival he founded a school known as The Alfred House Academy, near Camberwell Green. He published numerous compilations and translations, and died at Camberwell on November 19, 1812, aged 63 years. Another revision was made by Théophile Abauzit, of which the first edition appeared in 1815, London, 8vo.; and, again, it was revised by the Rev. Jean Mudry, a former Roman Catholic priest, and printed in London, 1819, 24mo.

In 1839 the foreign translation committee of the Society for Promoting Christian Knowledge published a revised text for the use of the inhabitants of the Channel Islands and of France itself, the main difference being in the State Prayers. The editions have often been reprinted and revised by committees from time to time. The editions for the Channel Islands have, as a rule, the following title: *La liturgie, c'est à dire le formulaire des prières publiques, de l'administration des sacrements, et des autres cérémonies et coutumes de l'église, selon l'usage de l'Église Anglicane; avec le Psautier, ou les Psaumes de David, ponctués selon qu'ils doivent être, ou chantés ou lus dans les églises; aussi que la forme et la manière d'ordonner, et de consacrer les évêques, les prêtres, et les diacres. Cette version, destinée à l'usage des congrégations dans les Iles de la Manche, a reçu l'approbation de sa seigneurie, l'évêque de Winchester. La Société pour la propagation des connaissances chrétiennes; Londres . . . 1910. 340 pages. Paper,  $3\frac{7}{8} \times 6\frac{3}{4}$  inches. Two columns to the page. L'ordre à suivre chaque jour aux prières du Matin begins on p. 33 (sig. C 1). Table des fêtes mobiles, supputée pour vingt-sept ans (p. 29) extends from 1900 to 1926.*

The edition differs only in minor verbal details from the editions put out for the use of French congregations in Mauritius and other colonies with French-speaking congregations. The main difference is the title, which reads: *Le livre des prières publiques, de l'Administration des sacrements, et des autres rites et cérémonies de l'église, selon l'usage de l'église d'Angleterre: avec le Psautier, ou les*

Psaumes de David, ponctués comme ils doivent être chantés ou récités dans les églises ; aussi que la forme et la manière de faire, d'ordonner, et de consacrer les évêques, les prêtres et les diacres. [Seal of the Society.] Londres : La société pour la propagation des connaissances chrétiennes . . . 1912. x, (26), 575, (13) pages. Paper,  $3\frac{1}{4} \times 5\frac{1}{2}$  inches. Pp. 1-289 in long lines ; 290-336, L'ordre du baptême—Commination, in double columns ; 336-538, Les Psaumes de David, in long lines ; 539 to the end of the volume, double columns. The Table des fêtes mobiles, etc., on p. (21), beginning with 1889 and extending to 1908, is rather out of date in a 1912 edition.

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The Église française à la Nouvelle York, which was founded in 1688 by a body of Huguenot refugees, became in 1804 l'Église Protestante Episcopale française du St. Esprit, conforming to the Episcopal Liturgy. From very early times in the history of this congregation a strong disposition existed among many members to conform to the Church of England. This was particularly true of its ministers. Most of the earlier pastors had been episcopally ordained before coming to New York, and all of them regarded with favour the Church which had received so generously their exiled brethren in England. In 1797 the Rev. Pierre Antoine Samuel Albert was elected minister, and he was destined to become the first rector of the French church du Saint Esprit. The absence of a French translation of the American Book of Common Prayer was one of the principal difficulties in the way of an immediate conformity to the Episcopal Church, and as there was no one then able to make a new translation, it was resolved simply to adapt the Prayer Book used in the French Episcopal churches of London, Jersey and Guernsey, to American use. The changes were made by Mr. Albert, assisted, in the English part of his work, by Mr. Jean Pintard, one of the trustees of the church. The printing of the book began in December, 1802, and it seems to have been finished in June, 1803. Its title reads : Livre | contenant les | Prières publiques, | l'administration | des Sacremens, | et les autres | Rites et ceremonies de

l'Église, | selon l'usage | de l'Église Épiscopale protestante | dans | les États unis de l'Amérique : | Avec | le Pseautier, | ou | les Psaumes de David. | Pour l'usage de l'Église Protestante Française du Saint-Esprit à la Nouvelle-York. | A la Nouvelle-York : De l'imprimerie de Robert Wilson. | 1803. Printed in long lines. (36), 503 pages. Page,  $3\frac{1}{2} \times 6\frac{1}{2}$ ; paper,  $5 \times 8$  inches.

Mr. Albert was admitted to priest's orders in Trinity Church, New York City, N.Y. He died in 1806. His second successor, Antoine Verren, was elected in 1828. Eleven years before that time, in 1817, Bishop Hobart, who had made arrangements for causing the French translation of the Book of Common Prayer to be examined <sup>[12]</sup>, suggested to the General Convention of 1817 a real translation of the Liturgy of the American Church into French. Nothing, however, was done until after the installation of Verren. Verren was born in 1807, and came to the United States in 1827. He was called to the rectorship of l'Église du St. Esprit in 1828, and remained its rector until his death in 1874. He was professor of French literature in Columbia College, New York, from 1832 to 1844. The French translation of the American Liturgy, made by Verren, was authorized by the General Convention of the Protestant Episcopal Church in the United States of America, held in New York in 1832 <sup>[13]</sup>. The title reads: *Livre des prières publiques, de l'administration des Sacremens, et des autres rites et cérémonies de l'Église, selon l'usage de l'Église protestante épiscopale dans les États unis d'Amérique; avec le Psautier, ou les Psaumes de David. Nouvelle édition revue et corrigée, d'après l'autorisation de la convention générale, par Rev. A. Verren, A.M., New York: T. et J. Swords, 1831. (36), 464 pages, 12mo.* Verren's book was republished in Paris, 1856, xxxvi, 560 pages, 16mo. The translation omits those occasional offices which were not likely to be used or needed in French services.

In 1844 a movement was begun to revise the translation of 1831 <sup>[14]</sup>. As a result, a new edition appeared in 1846, published by the New York Bible and Prayer Book Society, xxxvi, 463, 232 pages, 18mo; printed in long lines. Part II



contained the Psalms in metre. The revision was mainly the work of the Rev. Charles H. Williamson. (*Journal of General Convention*, 1844, pp. 21, 22, 123, 124.) This edition was reprinted in 1854, 1856, 1860 and later.

The edition now in use in the French churches of the Protestant Episcopal Church in the United States was prepared by the Rev. Alfred Victor Wittmeyer, the present rector of l'Église du St. Esprit, New York. It appeared in 1897, xxviii, 500 pages,  $3\frac{1}{2} \times 6$  inches. The book ends with the Psalter<sup>[1]</sup>. It is printed in long lines. Its title reads: Livre des prières publiques, de l'administration des Sacrements et des autres rites et cérémonies de l'Église, selon l'usage de l'Église protestante épiscopale des États-unis d'Amérique. Avec le Psautier, ou les Psaumes de David. New York: Thomas Nelson & Sons. Mr. Wittmeyer took as a basis the Verren edition of 1856, and added to it the new matter which had been added to the standard Prayer Book of 1892. This edition is constantly being reprinted as needed, and to the forthcoming reprint (1913) is to be added a French translation of the Ordinal, prepared by Mr. Wittmeyer. This is to our knowledge the first translation of the Ordinal of the American church, and is made at the request of the Committee of the House of Bishops<sup>[16]</sup>.

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[1] Strype, *Memorials of Cranmer*, Vol. III, p. 698. (Ecclesiastical History edition, 1854.)

[2] Thomas Gaultier, Galtier or Gualtier, was a native of France. He came to England and took out letters of denization in 1544. He printed only between 1550 and 1553, and was appointed King's printer for French service books. His printing office was in the parish of St. Martin's, Ludgate, near Fleet Bridge.

[3] \* The institvion of a christen man, conteynyng the Exposition or Interpretation of the commune Crede, of the seuen Sacramentes, of the .X. commandementes, and of the Pater noster, and the Aue Maria, Justyfication & Purgatory. . . . Colophon: Londini. In aedibvs Thomae Bertheleti. . . . An. M. D. XXXVII.

The "Confession of faith" was re-issued in 1543, entitled \*A necessary doctrine and ervdition for any Christen man, set furthe by the kynges maiestie of England, etc. . . . Colophon: Imprinted at London in Fletestrete by Thomas Barthelet. . . . M.D. XLIII. This edition is known as the King's Book, it having a preface by

King Henry. Of this book there were printed thirteen distinct editions, four in quarto and the others in octavo.

[4] The commissioners for the preparation of the First Edwardine Prayer Book were Thomas Cranmer, Thomas Goodrich, Henry Rands or Holbeach, George Day, John Skip, Thomas Thirl(e)by and Nicholas Ridley, from the Upper House. From the Lower House, William May, Richard Cox, John Taylor, Simon Heynes, Thomas Robertson or Robinson and John Redman or Redmayne. They were all members of the Province of Canterbury. In what manner the Convocation of the Province of York participated in the revision we know not. But there can be no doubt that its co-operation was obtained in some way.

[5] \* The Primer in Englishe and Latine, set out along after the vse of Saꝝ : with many godlie and deuoute praiers : as it appeareth in the table.

[6] *Die Französisch-reformierte Gemeinde in Frankfurt am Main*, 1554-1904. Frankfurt am Main, 1906 ; vii, 166 (1) pp. ; portraits ; plates ; 4to.

[7] See, in addition, Brunet, *Manuel du libraire*, Vol. IV, col. 609.

[8] Calendar of State Papers, Charles I, Vol. CVIII, No. 79.

[9] *Ibid.*, Charles II, Vol. XLI, p. 12.

[10] On Durel, see Chap. V, pp. 42-48 ; Vol. II of *Les Églises du Refuge en Angleterre*, par le baron F. de Schickler, *passim*, and Dowden, *Further Studies in the Prayer Book*, pp. 216, 217, who states that "as a matter of fact, an examination of the contents of the book shows that Dr. Stradling's certificate was not justified. The version is inaccurate in many places."

[11] The J. P. Morgan library has the 1616 edition, the copy having belonged to Charles I when Prince of Wales. It also has the 1665 edition of Durel.—The General Theological Seminary library, New York, has the editions of 1616, 1667, and 1689, and later editions.—The John Carter Brown Library has the 1553, 1616, and 1683 editions.—The Boston Public Library has an edition of 1706.—The Whittingham Library, Baltimore, Md., has editions of 1689, 1739, etc.—The Boston Athenæum has the London editions of 1705 (288, 177 pp., 12mo) and of 1739 (xxxvi, 441, 162 pp., 12mo).—The collection of the custodian of the General Convention's standard book comprises the American editions of 1803, 1831, 1846, 1860 and 1897.—The Worcester, Mass., Antiquarian Society has a Dublin edition of 1775 (xlix, (1), 438 pp., 16mo) ; also the American editions of 1831 and 1860.

[12] *Journal of the Proceedings of the General Convention*, 1817, p. 45.

[13] *Ibid.*, New York, 1832, pp. 37 and 84. The Rev. A. V. Wittmeyer, of New York, states in a letter, May 22, 1913: "Wanostrocht's translation has in my eyes great merit. Still, Verren improved it considerably."

[14] *Ibid.*, 1844, p. 21.

[15] On this translation see *ibid.*, 1898, p. 533, and 1904, p. 478.

[16] Letters of the translator of May 19 and 22, 1913.

## CHAPTER VII

### RICHARD DAVIES AND THE WELSH TRANSLATIONS

THE Welsh or Cymric is the most important living representative of the British branch of the Celtic family of languages. It is spoken by about a million people, and has a considerable literature.

An Act of Parliament passed in the year 1563 (5 Eliz. c. 28), entitled "An Act for the Translating of the Bible and the Divine Service into the Welsh Tongue," ordered that the Old and New Testament, together with the Book of Common Prayer, were to be translated into Welsh, the work to be edited by the four Welsh bishops, viz., of St. Asaph, Bangor, St. David's and Llandaff, and the bishop of Hereford, then largely a Welsh diocese. The translations were to be ready for use on March 1, 1566. The Prayer Book in Welsh appeared in 1567. It was the work of Richard Davies, bishop of St. David's, and William Salesbury (?), joint translators also of the New Testament into Welsh. The title of this first Welsh Prayer Book was: *Lliver gweddi gyffredin a'gwenidogaeth y Sacramentae, ac eraill gynneddfeu a'Ceremoniae yn Eccles Loeer Psallwyr neu Psalmae David. Colophon*: Imprinted at London, by Henry Denham, at the costes and charges of Humfrey Toy<sup>[1]</sup> 1567. . . .

Black letter. Folio. Page,  $5\frac{1}{16} \times 9\frac{1}{4}$ ; paper,  $7\frac{1}{4} \times 11\frac{5}{16}$  inches. Initial ornamental letters. Title and preliminary matter, 18 leaves; text, 143 leaves, ending on signature & 7 b, with the colophon. Signatures: ¶ in 8, ✕ in 10, A in 4, B—Z, in sixes, & numbering 8 leaves. The Psalter, with separate title, numbers 84 leaves, signatures A—O in sixes. The whole volume numbers 245 leaves = 490 pages. According to Ballinger, *The Bible in Wales* (London, 1906), Part I, p. 17, and Part II, p. 4, only three copies of this *editio princeps* are recorded—one in the Swansea Public Library, one with Sir John Williams, Bart., and one in private hands. Each copy lacks the title-page. The title, as given above, is quoted from Rowlands *Cambrian Bibliography*. It is not impossible that there still existed a copy with title-page at the time when Rowlands compiled his bibliography. According to Darlow and Moule, Vol. II, Part iii, p. 1659, a fourth copy, also without title-leaf, is in the National Library of Wales.

This Prayer Book contains the earliest edition of the Psalter in Welsh. The fact that the version of the Liturgical Epistles and Gospels here given differs not only from the translation by William Salesbury in his *Ilith a Ban* of 1551, but also from that of the 1567 New Testament, suggests that Bishop Davies, while co-operating with Salesbury in the New Testament, followed a plan of his own in translating the Prayer Book. The use of some words was called in question, and in the second edition (1586) appears:

“An explanation of certaine wordes, being quarrelled withall, by some, for that in this translation they be otherwise written, then either the unlettered people or some parts of the cuntries sounde, or speake them.”

Richard Davies was born in 1501, and died in 1581. He was educated at New Inn Hall, Oxford. He always was a decided reformer and was obliged during the reign of Queen Mary to flee from Wales to Frankfort, Germany, and thence to Geneva, Switzerland. In Frankfort he belonged to the party in the English church which desired to conform in their worship with the liturgy of the Book of Common Prayer. On the accession of Elizabeth he returned to



England and received back the preferments which he had enjoyed under Edward VI. In 1560 he was consecrated bishop of St. Asaph. The year following he was translated to the bishopric of St. David's. In January, 1562, he was present at the Convocation which drew up the Thirty-nine Articles. He signed the canons of 1571, and joined the majority of the bishops in petitioning the queen, in 1566, to offer no impediment to the Articles Bill. In his homeland, Wales, he was a very influential and important person; active in the administration and reformation of his diocese; the trusted adviser of Archbishop Parker and Cecil on Welsh affairs, and the ardent advocate of all schemes for the intellectual and religious enlightenment of his countrymen. Davies set himself energetically to work to provide a vernacular theological literature for his country. He enlisted the co-operation of his neighbour in the Vale of Conway, William Salesbury, to whose almost single-handed efforts had been already due the first books ever printed in Welsh. It is impossible at this late period to determine the respective share of the two men in the translation of the Prayer Book.

William Sale(i)sbury (1520?-1600?) was educated at Oxford, 1540-47, where, also, he was converted to Protestantism by Jewel, the leader of the Protestant party of the university. His main work was along the lines of Welsh philology and lexicography. The passage of the Act of 1563, mentioned above, is doubtless due mainly to the efforts of Salesbury. To him, also, the bishops entrusted the work required in this Act. The Prayer Book and the Psalms were published a short time before the New Testament.

A second edition was issued in 1586, entitled, *Lliver Gweddi Gyffredin, a Gweinidogaeth y Sacramentae, ac eraill Gynneddfau a Ceremoniae yr Eccles Loegr: Vewed, perused and allowed by the Bishops, according to the act established for the translation of the Bible and this Book into the British tongue.* The final colophon reads: At London imprinted by John VVindet, at the costes and charges of Thomas Chard<sup>[2]</sup>, 1586. . . . Black letter. It is an almost exact reprint of that of 1567. A minute

description of this second edition is given in Rowlands, *Cambrian Bibliography*, 1869, pp. 31-39.

The next edition was published by the deputies of Christopher Barker, London, 1599, 4to. Black letter, 252 leaves. Sigs. ¶, ¶¶, A—Z, Aa—Ff, in eights; Gg four leaves. This edition was revised to agree, though not entirely, with Bishop Morgan's Bible of 1588.

A revised translation was put out in 1621 by Bonham Norton and John Bill. According to Rowlands, p. 102, the title begins: Llyfr y Weddi Gyffredin, etc., 4to. Black letter. Sig. A, B, A—U, Aa—Mm. This edition contained, for the first time, the new metrical rendering of the Psalms, by Edmund Prys. It is entitled, Llyfr y Psalmau. Wedi cyfeithv, a'i cyfansoddi ar Fesvr Cerdd yn Gymraec. Drwy waith Edmwnd Prys, Archdiacon Meirionnydd . . . A'i Printio yn Llundain, 1621. This edition was reprinted by Robert Barker in 1630, 8vo; and by the assigns of John Bill in 1634, 4to. In the 1621 edition the Epistles, Gospels and Psalms are taken from Bishop Parry's Bible (1620), which is now recognised as the Welsh authorized version. The Prayer Book is supposed to have been edited by Bishop Parry and Dr. John Davies.

The title of the 1634 edition has a number of misprints. It reads: Llyfr [*sic*] | Gweddi | Gyffredin, a | Gwenidogaeth [*sic*] | y Scarmenatau [*sic*], | a chynneddfau | a Ceremoniau | eraill yn | Eglwys | Loegr || A Brintiwyd yn | llundain gan | Assignes John Bill ag i'w gwerthu | gida Robert Milborne yn sin y milgi yn mynwent S. Paul, 1634.

Title in alternately black and red type. Black letter. Small 4to. The Psalms have a separate title. The volume contains also "Llyfr y Psalmau, . . . ar fesvr cerdd, . . . drwy waith Edmund Prys. | A'i Printio, Yn Llundain, 1638. Copy in the J. P. Morgan library.

Edmund Prys (1541?–1624), rector of Festiniog and archdeacon of Merioneth, was a skilful composer in the strict Welsh metres, and took an active part in the bardic life of his time. His great reputation rests on his beautiful translation of the Psalms into free Welsh verse, suitable for congregational singing. The translation appeared first in 1621 as an appendix to the new issue of the Welsh Prayer

Book. He deliberately rejected the bardic metres, in which he was a finished writer, in order to adapt his work for popular use. His verses, in consequence, acquired a popularity which has not yet vanished. Many of the Psalms are still sung in Welsh places of worship.

A new revision—probably by Bishop George Griffith (1601-1666), of St. Asaph (1662-1666)—and based on the revised English book of 1662, was published in 1664, entitled, *Llyfr | Gweddi | Gyffredin, | a | Gweinidogaeth y Sacramentau, | a Chynneddfau a Ceremoniau ereill yr | Eglwys, yn ol arfer Eglwys Loegr, | ynghyd a'r Psallwyr neu Psalmau | Dafydd. || A Printiwyd yn Llundain, | gan S. Dover, tros Edward Ffowks, | a Pheter Bodwel. MDCLXIV Folio.* Black letter. Title in compartment, with royal arms on top. This title measures  $5\frac{3}{4} \times 9\frac{3}{8}$  inches. Page,  $5 \times 9\frac{3}{4}$ ; paper,  $7 \times 10\frac{3}{4}$  inches. Printed in long lines, with many initial wood-cut letters. Title, reverse blank; table of contents, one leaf (reverse blank). Introductory matter, sig. a—n, in twos; text, A—Z, Aa—Zz, Aaa—Zzz, Aaaa—Cccc, in fours; Dddd, two leaves. Copy in the J. P. Morgan library. Later editions, London, Bill, 1678, 8vo, and Oxford, 1683, 8vo.

The revision of 1664 is considered as of high authority, having been made under the 27th clause of the Act of Uniformity of Charles II.

A fresh translation was edited by Ellis Wynne (1671-1734) in (1709) 1710, and published by Powell in London. The title of a 1743 edition of this new translation reads as follows:

\* *Llyfr | Gweddi-Gyffredin, | a Gweinidogaeth y | Sacramentau, | a | Chynneddfau a Ceremoniau eraill yr Eglwys, | yn ôl Arfer | Eglwys Loegr; | a | Psalmau | Dafydd, | fel eu maent bwyntiedig i'w Darllain a'i Canu yn yr | Eglwysydd. | Ynghyd a nam yn un deugain Erthyglau | Crefydd. | Argraphedig yn y Mwythig, ac ar Werth yno gan Thomas | Durston, Gwerthwr Llyfrau, 1743.*

The Book of Common Prayer is followed by: *Cydymaith i'r Allor. | Yn dangos | Natur ac Angenrheidrwydd |*

o | Ymbarattoi i'r Sacrament, | mewn trefn i ni dderbyn  
 yn deilwng | y Cymmun Sanctaidd. | . . . | At yr hyn y  
 chwanegwyd, | Gweddiau a Myfyrdodau, i Ymbar- | attô  
 i dderbyn y Sacrament, fel ag y mae Eglwys | Loegr yn  
 gofyn gan ei Chymmunwyr. || . . . | Argraphwyd yn y  
 Mwythig, ac ar werth yno gan | Thomas Durston, 1738.  
 A Welsh translation of Vicars (Vickers), a Companion to  
 the Altar, etc. This, again, is followed by Llyfr y Psalmau, |  
 . . . Drwy waith Edmund Prys. Three pages of hymns  
 are added to the edition of the Psalms. Psalms and hymns  
 are printed in double columns. Page,  $3\frac{1}{8} \times 5\frac{3}{8}$ ; paper,  
 $4 \times 6$  inches. The Prayer Book has sigs. A—Z, Aa—Ff in  
 eights, Gg, six leaves. Almanack, 1743–70, on sig. C 1,  
 obverse. The Companion to the Altar numbers (2), 54  
 pages, and the Psalms sig. A—H in fours.

A few years prior to this edition John Baskett published  
 for the S.P.C.K. \* Llyfr Gweddi Gyffredin, a Gweinidogaeth  
 y Sacramentau, . . . Yn Rhydychen, dros Joan Basged.  
 MDCCXXVII. (80) pages. Page,  $3\frac{5}{8} \times 6\frac{1}{4}$ ; paper,  $4\frac{1}{4} \times 7\frac{1}{8}$   
 inches. Printed in double columns and red-lined through-  
 out. The Prayer Book is followed by the Apocrypha of the  
 Old Testament and the New Testament, the translation  
 having been corrected by the Rev. Moses Williams (1686–  
 1742), vicar of Devynnock; the Psalms in metre by  
 Edmund Prys, and hymns. A companion volume con-  
 tains the Welsh translation of the Old Testament, likewise  
 edited by Moses Williams.

A good edition is the Llyfr Gweddi Gyffredin, . . . at  
 wasanaeth Eglwys Gymreig Arglwydd Llanover, Abercarn,  
 &c. Newport: W. Jones, 1876. It was edited by Daniel  
 Silvan Evans, "Daniel Lâs," David (Arthur Fosbroke)  
 Saunders, D.D., and David Howell "Llawdden," Dean of  
 St. David's. The S.P.C.K. issued an edition in 1880, 32,  
 656 pages; and in 1889 appeared Llyfr Gweddi Gyffredin,  
 gyd a nodau cyfeiriol at adnodau yn yr Ysgrythyr Lan.  
 Dan olygiaeth y Parch. Edgar Arthur William Vaughan-  
 Williams, vicar of Llanfihangel, Nantmelan, New Radnor.  
 Llundain, Castle a Lamb, 362 pages, 16mo.

The first English-Welsh edition of the Liturgy was pub-  
 lished in 1823, Clwydian Press: Denbigh, Thomas Gee.



The two languages are printed in parallel columns, the English occupying the left and the Welsh the right column. Page,  $4\frac{1}{8} \times 7$ ; paper,  $5\frac{3}{4} \times 9\frac{1}{4}$  inches. At the end of the volume are four pages of notes, followed by another four pages containing a list of subscribers. Another edition appeared the same year from the University Press, Oxford. This was reprinted in 1840, 1854 and 1859, 620 pages, 8vo. <sup>[3]</sup>

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[1] Henry Denham was printer in London from 1560-89. He had been one of Richard Tottell's († 1593) apprentices, and took up his freedom in the Company of Stationers on August 30th, 1560. He printed many books and had a large and varied assortment of type, his blacks being noticeable for their clearness and beauty, while his nonpareil and other small type are remarkable for their regularity. He had a large assortment of initial letters, ornaments and borders, many of which were extremely attractive. About 1574 he acquired the patent of William Seres for printing the Psalter, the Primer for Little Children, and all books of private prayer in Latin and English. The extent of his business is shown by the fact that in 1583 he was returned as having four presses. He used two devices, the earlier consisting of a simple star, the later a star surrounded by a heavy frame in which the arms of the City of London and of the Company of Stationers were incorporated.

Humphrey Toy was a bookseller in London, 1560-77. He was the son of Robert Toy(e), printer (1542-56) and matriculated as a sizar of Queen's College, Cambridge, in November, 1551. He took up his freedom in the Company of Stationers on March 11th, 1557, and set up in business at the sign of the Helmet. He served the office of underwarden in the year 1571-72, and died on October 16th, 1577.

[2] John Windet was a printer in London from 1584-1611. He set up in business at the White Bear in Addling Street, "nigh Baynard's Castle." His business increased rapidly, and in 1586 he had three presses. In 1603 he succeeded John Wolf as official printer to the City of London. He continued in business until 1611 when he assigned his copyright to William Stansby, who ultimately succeeded to the business. His elegant device, adopted from Richard Jugge († 1577), consisted of a massive architectural panel, adorned with wreaths of fruit, bearing in the centre an oval surrounded by various mottoes and enclosing a pelican feeding her young. On the left of the oval stands a female figure having a serpent twined round her right arm, with the word *Prudentia* underneath; while a second female figure, to the right, with balance and sword, is called *Justicia*. In the bottom centre is a small cartouche panel, with the name J. Windet in the form of a monogram.

Thomas Chard or Chare was a bookseller in London, 1577-1618. He is entered as the son of Thomas Chare of Dartforth, Kent, apprentice to Humphrey Toy for ten years from Christmas 1565 on, and appears to have succeeded to his business on Toy's death in 1577. Among his publications was an edition of Bishop Jewel's *Apologia ecclesiæ Anglicanæ* in the Welsh tongue, a Prymer in Welsh and the Welsh translation of the Book of Common Prayer. Most of his other publications were likewise of theological character. He died about 1622. The majority of his books were issued without indication of his place of business.

[3] In 1844 the General Convention of the Protestant Episcopal Church in the United States appointed a committee for a Welsh translation of the Prayer Book, consisting of William Heathcote Delancey (1797-1865), first bishop of Western New York (1839-1865); William Rollinson Whittingham (1805-1879), bishop of Maryland (1840-1879), and Stephen Elliott (1806-1866), then first bishop of Georgia (1841-1844). The committee was discharged in 1847. Three years later a new committee of the House of Clerical and Lay Delegates was appointed, and discharged in 1853, the committee rendering an adverse report. Nothing further has been done toward a Welsh translation of the American Prayer Book. See *Journal of . . . General Convention*, 1844, pp. 95, 99, 166, 175; 1847, p. 151; 1853, p. 144.

A good narrative of the "Welsh Version of the Prayer Book," by J. Fisher, is printed on pp. 820-822 of *The Prayer Book Dictionary*, 1912.

## CHAPTER VIII

### BISHOP PHILLIPS AND THE TRANSLATIONS INTO MANX

THE Manx dialect, spoken only on the small Isle of Man and now almost extinct, belongs to the Gaelic branch of the Celtic family of languages, and is closely related to the Gaelic of the Scottish highlands. It was reduced to writing during the reign of James I. by men ignorant of Gaelic literature or of the principles of Gaelic orthography. Thus, as seen in a printed book, it looks much less like the Irish, either of the Highlands or of the natives of Ireland, than it really sounds when spoken.

The first Manx translation of the Book of Common Prayer was made by Bishop John Phillips, a native of North Wales. He was born about 1555 and died in 1633. In 1587 he was

appointed rector of Andreas and archdeacon of Man. In 1601 he was made archdeacon of Cleveland, and four years later consecrated bishop of Sodor and Man. Although a Welshman by birth and education, he learned the Manx language "so exactly that he ordinarily did preach in it." By 1610 he had completed "The Mannish Book of Common Prayer by me translated"; and in the convocation of the same year he proposed that the translation should be perused by his clergy, "so with one uniform consent to have it ready for printing." The vicars-general reported on the bishop's translation in 1611. They appeared to have been affronted that "the bishop had not acquainted them with his intention of making a translation." The custom of the Manx clergy was to conduct public worship by extemporizing translations of the prayers and lessons. This they preferred to continue, and they were rather opposed to a printed Manx liturgy. The project of printing the bishop's translation was dropped and the manuscript lay neglected for a long time. William Sacheverell spoke of it in 1702 as "scarce intelligible to the clergy themselves, who translate it [the liturgy in English] offhand more to the understanding of the people"; probably because the traditional Irish orthography is not observed. The spelling resembles the orthography which was employed in Scotland by the compiler of *the Book of the Dean of Lismore* (about 1500). Similar to Sacheverell spoke the great Thomas Wilson, of Trinity College, Dublin, and later, from 1697-1755, bishop of Sodor and Man. He regarded it "as of no use to the present generation." The subsequent translation of 1765, executed under the superintendence of Mark Hildesley, was made without reference to the translation of Phillips, whose long-neglected work was first published by the Manx Society in 1893, 1894, with the title, \* "The Book of Common Prayer in Manx Gaelic. Being translations made by Bishop Phillips in 1610, and by the Manx clergy in 1765. Edited by A. W. Moore, M.A., assisted by John Rhys, M.A., LL.D., Professor of Celtic in the University of Oxford. 2 vols. Printed for the Manx Society" [Publications. Vol. XXXII, XXXIII], at the University Press, Oxford. London: Henry Frowde, 1895, 8vo.

Vol. I (xxiv, 466 pages) contains: Biographical Memoir of Bishop Phillips, Description of the MS., and Texts and Rubrics to the end of the Communion Service. Vol. II (pp. (3), 467-670; xiv, 183 (1)) contains: The Psalms, and Appendices, followed by "The Outlines of the Phonology of Manx Gaelic," by John Rhŷs. . . .

The two volumes are excellently printed, and constitute a splendid testimonial to the scholarship of Bishop Phillips. Mr. Moore, who describes the spelling as phonetic and the translation as "simple and direct," says that it is "for the most part easily understood by those who speak Manx at the present day."

The main editor, Arthur William Moore, was born in 1853. He is Speaker of the House of Keys, a Manxman by birth, education and literary profession. He is one of the very few living students of Manx language and literature, history and folk-lore, and has written many contributions in his chosen field of literary activity.

In the year 1763 the S.P.C.K. gave out proposals for printing Bibles, Common Prayer Books, &c., in the vulgar tongue of the Isle of Man. By the encouragement they met with they were enabled to print, and disperse *gratis* an edition of 1,500 copies in 8vo, and fifty copies, printed in 4to, for the use of the churches and for presents. The book was printed in London by J. and W. Oliver, Printers to the Society for Promoting Christian Knowledge, in Bartholomew Close, near West Smithfield. MDCCLXV. Not paged from A to CCC.

This translation, which is now called "The New Version," in contrast to that of Bishop Phillips, is due to the efforts of Bishop Hildesley. Mark Hildesley (1698-1772) became bishop of Sodor and Man in 1755. Although an Englishman by birth, he devoted all his energies to provide his Manx flock with a complete version of the Holy Scriptures and the Book of Common Prayer. He learned Manx sufficiently well to conduct the services of the church in that language, but he never acquired it perfectly. With the sanction and support of the S.P.C.K., which liberally encouraged the enterprise, he printed the New Testament and the Book of Common Prayer, translated by the clergy of the



diocese. Later on followed the version of the Old Testament.

This Manx Prayer Book contains no prayer for the High Court of Parliament of Great Britain and Ireland; but, instead of it, there is a prayer for the members of the House of Keys, together with a prayer for the Lord and Lady of the Isle, as clauses in the Litany, and in the prayer for the Royal family, viz.: "And with them the Lord and Lady, and Rulers of this Isle."

In 1769, 1,000 copies in 12mo were printed at Ramsay, by M. Sheperd, and distributed *gratis* by the S.P.C.K. In 1777, J. Ware & Son, at Whitehaven, printed an edition in 12mo and in 4to, three columns to the page. At the top of the table of contents are the arms of the bishop. The Prayer Book is followed by the Psalms in Manx, translated by the Revs. Robert Radcliff and Matthias Curghey, with the order of Bishop Hildesley, dated Bishop's Court, November 9, 1761, that they be sung "in the several country churches of this isle." This edition was also printed for the S.P.C.K., 2,000 in 12mo and 50 in small 4to, the latter chiefly for the use of the clergy.

At the suggestion of Claudius Crigan, bishop of Sodor and Man (1784-† 1813), the same society undertook, in 1808, and caused to be printed by John Ware, at Whitehaven, a \*fourth edition of the Liturgy in Manx to the extent of 5,000 copies, which were distributed at a charge to the natives of little more than one-third cost price. The introductory matter in this edition, on sig. A, 6 leaves, and b 4, is in English. The text follows on sig. B—Z, Aa—Ii, in sixes, Kk and Ll, 2 leaves each. Follows a selection of the Psalms, 20 pages. The headings, directions and rubrics in this edition, as in its predecessors, are all in English. Page,  $3\frac{3}{8} \times 5\frac{3}{4}$ ; paper,  $4 \times 6\frac{1}{2}$  inches. Two columns to the page.

In 1825 Dr. George Murray (1784-1860), bishop of Sodor and Man (1814-1827), informed the S.P.C.K. that the displacement of Manx by English on the island had removed the necessity of providing further copies of the Manx Bible and Liturgy.

The two later editions—that of 1840 and the one of

1842 (20, 340 pages, 12mo)—were published rather for literary and linguistic purposes. They do not contain the prayer for the Lord and Lady and the House of Keys.

## CHAPTER IX

### THE IRISH TRANSLATION OF ARCHBISHOP DANIELL, AND ITS SUCCESSORS

THE Irish language is one of the dialects of the Gaelic branch of the Celtic family of languages, the Scottish-Gaelic and the Manx being the other dialects of the same branch. It is generally stated that the first printing press was that of Humphrey Powell, in Dublin, 1550, and that the first book printed there of which we have authentic record, *i.e.* name of printer, place and date, is the "Boke of Common Prayer," etc., by Powell, in 1551. The correctness of this assumption is very much doubted by C. Winston Dugan in his introduction, page 8, to *Books printed in Dublin in the 17th Century*. List compiled by Ernest Reginald McClintock Dix, Dublin, 1898 foll.

A few years after Queen Elizabeth had ascended the throne, she provided John O'Kearnagh, at her own expense, with a fount of Irish type,—a curious mixture of roman, italic and Irish letters. The first book printed in Irish was the *Aibidil . . . air Caiticiosma or, Alphabetum et ratio legendi Hibernicum et Catechismus*, by John O'Kearnagh; first edition 1563, of which no copies are known now to exist; second edition 1571. The second book seems to have been the New Testament translated by Archbishop Daniell and others, 1602 (1603). The fourth book printed from the Queen's fount was the Irish translation of the Book of Common Prayer, 1608.

The religious instruction in Ireland was somewhat neglected at the time of the Reformation. It was agreed that the worship should be in a tongue understood by the people. Yet the Liturgy in Irish was not given to the people for

nearly sixty years, Haddon's Latin translation serving in the meantime as a substitute.

The title of the *editio princeps* of the Irish translation reads: Leabhar na Nvrnaightheadh gComhchoidchiond agus Mheinisdraltachta na Sacrameinteadh, maille le Gnathaighchibh agus le Hordaighthibhoile, do réir eagailse na Sagsan.

A dtigh Shéon Francke, alias Franckton <sup>[1]</sup>, a Mbaile athá Cliath [Dublin], 1608.

Without pagination. Folio. Paper,  $7\frac{1}{2} \times 9\frac{7}{8}$  inches. Title in an elaborate architectural compartment with four masks. Title and preliminaries occupy 15 leaves, containing on the reverse of the title-page the arms of King James. Then follows the dedication to Sir Arthure Chichester, in English, signed Will. Tuamensis (2 leaves). Next comes the Act of Uniformity, etc., in the Irish character; Almanack, and Table of feasts, 1609-1641. Text on sig. a—V, Aa—Vu, AAa—Uuu, in twos. The last leaf contains a large wood-cut of the coat of arms of Chichester.

The first edition does not contain the Psalter. It was translated by the Most Revd. William Daniell, archbishop of Tuam, the same prelate who in 1603 had brought out the first Irish version of the New Testament <sup>[2]</sup>. The text of the Liturgy translated was that of the Hampton Court Book. It was dedicated to the Lord Deputy, Sir Arthur Chichester. The archbishop had probably the same help as in the case of the translation of the New Testament, viz., the work left by Nicholas Walsh and Nehemias Donnellan. The bishop also went through Connaught looking for further aid, and secured the services of Mortogh O'Kionga (King; also written Muircheartach O'Cionga), a well-known Irish scholar, who had become a Protestant, obtained a church living, and, on the recommendation of Archbishop Ussher was employed by Bishop William Bedell (1571-1642) on his Irish translation of the Scriptures.

Of the chief persons interested in this first Irish version of the Liturgy suffice it to say that:

John O'Kearnagh (O'Kearney, Kearney, Carney) in Irish Sean O Cearnuidh, an Irish Protestant divine, studied at Cambridge University and returned to Ireland in 1563 after a

long stay at that seat of learning. He aided the bishops to disseminate Protestant doctrines among the Irish people through the medium of their native language. In 1571 he was made treasurer of St. Patrick's, Dublin, by Archbishop Adam Loftus (1533 ?-1605), of Armagh and Dublin. This position he held till 1582. He translated the Psalms into Irish. He died about 1600.

William Daniell (O'Donnell, O'Domhnuill), archbishop of Tuam (died 1628), was a native of Kilkenny, Ireland. His name appears in the patent (March 3, 1592) for the foundation of Trinity College, Dublin, as one of the three youths who were nominated to scholarships. While at Trinity College he took up the work of translating the New Testament into Irish. This was printed in 1603. In 1606 he undertook, at the instance of Sir Arthur Chichester, Baron Chichester of Belfast (1563-1625) and Lord Deputy of Ireland, the translation of the Book of Common Prayer. The type used was the same as that employed for printing the New Testament, with one new character, the dotted C, added.

"Hauing translated the Booke," says Daniell, "I followed it to the Presse with ielousy, and daiely attendance, to see it perfected."

During the progress of the work he was promoted to the archbishopric of Tuam. The version includes the special offices and the Catechism, but not the Psalter.

Nicholas Walsh, bishop of Ossory, studied at Paris, Oxford, and Cambridge, where in 1562-63 he was granted B.A., and commenced M.A. in 1567. In 1571 he became chancellor of St. Patrick's, Dublin, and was consecrated bishop of Ossory six years later. On December 14, 1585, he was stabbed with a skeine by James Dallard, whom he had cited for adultery. He was buried in St. Canice's Cathedral, Kilkenny, where his tomb, bearing an interlaced cross and an inscription, is still to be seen.

Nehemias Donnellan, in Irish *Fearganiú O'Domhnallain*, was born in the county of Galway. He attended King's College, Cambridge, where his name was entered as Nehemiah Daniel. Subsequently he migrated to Catharine Hall,



where in 1581-82 he took the degree of B.A. He became archbishop of Tuam in 1595. He voluntarily resigned his see in 1608, and dying shortly afterwards at Tuam, was buried in the cathedral there. He was a master of the Irish language, and continued the version of the New Testament which had been commenced by John O'Kearnagh and Nicholas Walsh and was completed by William Daniell, his successor.

An Irish translation of the revised Liturgy of 1662 was made by John Richardson. It reads :

\* Leabhar na Nornaightheadh Ccomhchoitcionn, agas Mhinostralachda na Sacraimeinteadh, ἈΓΑΓ Ῥεῖ<sup>Δ</sup>ῶ ἈΓΑΓ Ὁεαρῆν<sup>Δ</sup>τ οἰτε na ἡεαῖλαῖρε, ὅο πέρῖ ὑρ<sup>Δ</sup>αῖρε Eaglaise na Sacsan ; marl<sup>Δ</sup>te γῖρ an Tsaltair no Psalmuibh Dhaibhidh, ar na Bpunnca<sup>Δ</sup>dh mur Cantar no raidhtior iad a Tteampollaibh. Δ ὕnnouin.

Without pagination. Page,  $3\frac{3}{4} \times 6\frac{7}{8}$ ; paper,  $4\frac{5}{8} \times 7\frac{1}{2}$  inches. Sig. A, 4 leaves, a—f in twos; B—Z, Aa—Zz, Aaa—Rrr 4, reverse, in fours. The English title is printed opposite the Irish. London, printed by E. Everingham <sup>[3]</sup>, at the Seven-Stars, in Ave-Mary-Lane, near Ludgate, 1712. There are two columns to the page. The Irish and the English are printed in parallel columns, except the Collects, the Epistles and Gospels, the Psalter and the State services, which are in Irish only. The Irish is printed in Irish characters, except in the Rubrics, which are printed in Latin characters. The title to Part II, the Psalter, reads : “An tPsaltair no Psalm Dhabhi, Ranta mar as coir a Gcaintain no a Radh a Dteampluibh” <sup>[4]</sup>. The last three pages contain “The Elements of the Irish language.”

Richardson was born in 1664 and died in 1747. He lived, worked and died in Ireland, his native country, whose Roman Catholic inhabitants he was most zealous to convert to Protestantism. All his publications, the translation of the Prayer Book included, tended toward that aim. He lived constantly in his parish at Annagh, in the diocese of Kilmore, where he often preached in Irish. In 1710 he visited London to obtain help for printing religious books in

Irish. He advocated the ordination of Irish-speaking ministers, the distribution of Irish Bibles, Prayer Books and Catechisms, and the establishment of charity schools. His zeal and enthusiasm evoked but an indifferent response from his superiors and the Government authorities at London. His aim was misunderstood and his actions misinterpreted. He died a poor and disappointed man.

In the minutes of the S.P.C.K. for November 6, 1712, it is stated that "the Irish Common Prayer had been printed off." This indicates that Richardson must have received some financial aid from this society.

After a lapse of more than one hundred years, in 1819, another edition of the English-Irish Prayer Book was printed by R. Watts, London, 1819, 545 pages, 12mo<sup>[5]</sup>. George and John Grierson, the great Dublin printers, brought out in 1832 an edition for the S.P.C.K. xxviii, 612, (2) pages, 12mo, and the S.P.C.K. another reprint in 1861, 607, (1) pages, 12mo. Editions of the Irish text alone appeared in 1825, printed by M. Goodwin: Ath-Cliath (Dublin), 478 pages, 12mo; and in 1856, put out by the Prayer Book and Homily Society: London, (17), 533 pages, 16mo.

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[1] John Franckton, "Franke," Franketon, Francton or Franton, was a printer in Dublin from about 1600 until 1618. He lived in Dublin for many years, where he married Margery Laghlin, a free-woman of that city. Through her and at the instance of Archbishop Jones, chancellor of Ireland, he obtained the freedom of the city. He was appointed state printer in 1604. The earliest form of his name "Franke" suggests his foreign origin. His ability to use Irish type indicates his having learned to do so from William Kearney, his immediate predecessor as printer in Dublin; and as the latter had practised his art in England and in "foreign parts" for many years, it is not improbable that he met Franke abroad and brought him over to Dublin.

[2] See, especially, Darlow and Moule, Vol. II, Part ii, pp. 790-791. On p. 791 the editors state that "It is said that after this date [*i.e.* 1608, the publication of the Book of Common Prayer in Irish] the type passed into the hands of the Jesuits, who carried it abroad"; but this appears to be uncertain and still needing confirmation. For the type was employed at Dublin in 1631 for printing Bishop Bedell's "A.B.C., or The Institution of a Christian," and again in 1652 for printing Godfrey Daniel's "Catechism, or

Christian Doctrine," and traces of it occur in Irish citations found in English books down to 1658, the latest date according to Henry Bradshaw. Its subsequent history is doubtful.

[3] Robert Everingham printed in 1681 the second edition of the New Testament in Irish, and four years later the Old Testament uniform with it. The publication of both volumes was promoted by the Hon. Robert Boyle (1627-1691). This edition, as well as subsequent ones, and the Book of Common Prayer of 1712, were "printed with a new fount of type, cast in London by Moxon at the expense of the Hon. R. Boyle. The type was modelled on that which had been cast for the Jesuits and which was used by them in printing Irish books at Louvain and Antwerp from 1608 to 1728, for circulation among Roman Catholics in Ireland. Boyle's type continued in use down to so late a date as 1820, and the matrices still exist, in the possession of Messrs. Stephenson, Blake & Co. and Sir Charles Reed & Sons, the type-founders."—Darlow and Moule, p. 792. See, also, Sir C. S. King, *A great archbishop of Dublin, William King, D.D.*, (1650-1724). London, 1906, pp. 292-295.

[4] The version of the Psalter differs somewhat from that given in the Irish Bible, having been conformed in places to the English Prayer Book version.

[5] Perhaps edited by James McQuige, the same who revised and edited for the British and Foreign Bible Society several editions of the Irish translation of the Bible. See Darlow and Moule, *loc. cit.*, pp. 794, 795.

## CHAPTER X

### SCOTTISH-GAELIC TRANSLATIONS

IN the years 1793 and 1794 the Society for Promoting Christian Knowledge contributed toward the printing of the first translation of the Liturgy into Gaelic for use in the Highlands of Scotland. The translation was begun by Patrick Stewart, of Foss, Perthshire. He died before this *editio princeps* was ready for the press. He left the manuscript unfinished, and it was completed by others after his decease. Its title reads:

\* Leabhar | na | H 'Urnuigh Choitichionn, | agus |  
Frithealadh nan Sacramainte, | agus | Riaghailte  
agus Deasghnatha eile | na h'Eaglais: | do reir  
gnathachadh na | h'Eaglais Shasgonaich: | maille

ris | an t-Saltair no Sailm | Dhaibhidh, | air am  
poncadh mar sheinnear no theirear i'ad | san  
teampull.—Dun Eideann : | clo' bhualte le J.  
Moir. | 1794.

(28), 471, 14 pages. Page,  $3\frac{5}{8} \times 6\frac{3}{8}$ ; paper,  $4\frac{3}{4} \times 8$  inches. The Gaelic title is faced on the left hand by the English title, but the book itself does not contain any English text. The Scottish-Gaelic, it will be remembered, is a dialect, somewhat different from the Irish proper. The last 14 pages contain the translation of the Scottish Communion Office, entitled : “ An Oifig | chum ceart fhrithealadh | an | Comuin Naomh, | do reir Gnathachadh | Eaglais na h'Alba. | Dun-eaduin 1797. Reverse of title blank.

This is the translation brought out by Bishop Andrew Macfarlane. It is said that the translation appearing with the sanction of the bishop was actually made “ by the second master of the Inverness Academy, who taught the bishop Gaelic ” (Dowden, *Annotated Scottish Communion Office*, p. 276). Macfarlane was presbyter in Inverness and was consecrated bishop of Moray on March 7, 1787. He was translated to Ross in 1796, and died in 1819.

In the year 1818 a revised translation was produced, which has since been more than once revised and reprinted, the last time in 1896. The 1818 revision was published in 1819, Luthais Grand : Inbherniss. 24, 367 pages, 12mo ; the 1895-96 edition at Glasgow by A. Sinclair, with the support of the S.P.C.K. Its title reads :

\* Leabhar | na | h-Urnuigh Choitchionn | agus  
Frithealadh | nan | Sacramaidean, | agus |  
Riaghailtean agus Deasghnathan eile | na h-Eaglais |  
a reir cleachdaidh | Eaglais Shasunn ; | maille  
ris an | T-Saltair no Sailm | Dhaibhidh, | air am  
poncadh mar a sheinnear | no a theirear iad  
ann an Eaglaisibh : | agus an | Riaghailt no an  
Doigh | air | Deanamh, Orduchadh, agus Cois-  
rigeadh | Easbuigean, Shagartan, | agus | Dhea-  
conan. ||

The bastard title-page preceding this reads : Leabhar |  
na | h'Urnuigh Choitchionn. | Glasgow. | . . . | 1895.



The title-page of the Scottish Communion Office, bound up with this edition also, reads : Seirbhis a' Chomanachaidh | a reir cleachdaidh | Eaglais na h-Alba. | [1896].

xxxiv, 588, 30 pages. Page,  $3\frac{1}{4} \times 6$ ; paper,  $4\frac{1}{4} \times 7$  inches. Printed in long lines. The book was edited by a committee, appointed by the Episcopal Synod in November, 1890. Of this committee Dean Arthur John MacLean, since 1904 lord bishop of Moray, Ross and Caithness, and so well known as one of the foremost Syriac scholars of Great Britain, was secretary.

P. 587 of this edition contains the following *Editors' Note* :

"The text taken, by the authority of the Scottish Bishops, for this revised translation of the Book of Common Prayer is that of the Sealed Books, which have been exactly followed, both in the matter translated, with the exceptions noted below, and in capital letters and punctuation as far as the Gaelic idiom allows. The exceptions, which have been made with the Bishops' approval, mainly consist (1) in the omission of the Acts of Uniformity, and the consequent re-numbering of the Table of Contents ; (2) in the adoption of the Table of Lessons and Order for reading Holy Scripture of 1871, according to Canon XXXV of 1890 ; (3) in the adoption of the Epistles, Gospels, Psalms, and other extracts from Holy Scripture, of the Brevier octavo Gaelic Bible now commonly in use, together with many of the alterations found in the revised Minion octavo Bible of 1880 ; (4) in the omission of the obsolete columns and table in the Sealed Books for finding Easter ; (5) in the introduction in square brackets or in foot-notes, of certain phrases which were necessary for the proper translation of the book ; (6) in the alteration of *king* to *queen*, with pronouns corresponding, and the insertion of the names of the present Sovereign and royal family ; and (7) in the use of square brackets for the obsolete parts of the Ordinal."

An edition containing the English text and Gaelic translation was published by the S.P.C.K. in 1877, xxx, 690 pages, 12mo.

## CHAPTER XI

### THE SPANISH TRANSLATIONS

OF translations of the Prayer Book into the three principal southern Romance languages the first was the Spanish, next came the Italian, and the latest the Portuguese. Taking

them up chronologically, we must first consider the Spanish versions.

John Williams (1582-1650), archbishop of York, came of an ancient Welsh family. He became a prebendary of Hereford in 1612. In 1620 he was made dean of Westminster. In political matters he was most sagacious, for in this field, as well as in religious and ecclesiastical matters, he kept aloof from extreme parties. A reward for his shrewd and sagacious political advices came to him in 1621, when, after Lord Bacon's fall, he was made Lord-Keeper. At the same time he was consecrated bishop of Lincoln. In the House of Lords of the Long Parliament his place was marked out in advance as the leader of the party, aiming at a compromise between the admirers of the Book of Common Prayer, as it stood then, and the extreme Puritans, who desired to get rid of it altogether. He was made, in 1641, chairman of a committee to consider innovations concerning religion. In December of the same year he was elated to the archbishopric of York.

Williams was attached to the Church of England, even though he seemed to waver at the opening of the Long Parliament. At his own cost he had, in former years, procured a translation of the Liturgy of the Church of England into French <sup>[1]</sup> and into Spanish. To accomplish the latter object he even studied the Spanish language; and within ten weeks he was able not only to read works in that language, but to converse with the Spanish ambassador. He was anxious to let the Spaniards see the character of English worship, and Heylyn, *Laud*, pp. 104 and 374, says :

" This was very seasonably done ; for till that time the Spaniards had been made to believe by their priests and Jesuits that when the English had cast off the Pope they had cast off all religion also " <sup>[2]</sup>.

The title of the first Spanish translation of the Liturgy procured through the efforts of Williams, reads :

\* Liturgia Inglesa. | O | Libro del Rezado publico, de la admi- | nistracion de los Sacramentos, y otros Ritos | y ceremonias de la Yglesia de | Inglaterra. |



✠ Augustæ Trinobantum. | CIO, IOI, IXIIV.

Long lines. Without pagination. Page,  $4\frac{3}{8} \times 6\frac{3}{8}$ ; paper,  $5\frac{1}{2} \times 7\frac{1}{2}$  inches. Sig.: (Preliminary matter) a—d, E, F in fours, last page blank; (Text) A—Z, Aa—Qq in fours, last page blank. Numerous wood-cut letters. "Reportorio por 28 años" (sig. Er) begins with the year 1615. The Prayer Book is followed, without special title-page, by Los Psalmos de | Daud. | Sig A—Y, in fours, last folio blank. Prince Charles, afterwards King Charles I, and Frederick, the elector Palatine, and his wife Elizabeth, daughter of King James, are prayed for in the Litany. Augustæ Trinobantum is one of the Latin names for London. There is no printer's name on the title-page, nor a colophon at the end of the volume.

The translator called himself T.C., which some have interpreted as Tomás Carrascón, while others explain it as Texeda, Canonicus. If the date of publication were clearly =1612, as is assumed by the British Museum authorities, it would, in default of other witnesses to the contrary, point to Carrascon as the translator. Against Carrascon, however, speaks decidedly the fact that the Reportorio begins with 1615, which, again, may indicate that IXIIV is a possible misprint for XVII, or even XVIII. It was in 1617 that a match between Charles, then Prince of Wales, and the Infanta of Spain, Princess Maria, was formally proposed. It was dropped in 1618. The Spanish nobleman, Luis de Usóz i Rio (1805–1865) editor of *Carrascon*, segunda vez impreso . . . (1847), preface, p. ii, states :

"Le protejió el Rey Jacobo de Inglaterra, el cual le nombró canónigo de la Catedral de Hereford, y Vicario de Blakmer. De órden del mismo Rey tradujo al español la Liturgia inglesa" [3].

Professor Eduard Boehmer, in a most searching paper, written immediately upon the appearance of the edition by Don Luis, proved conclusively that Carrascon was neither the author of the book published by Don Luis nor the translator into Spanish of the Book of Common Prayer. On the basis of contemporary documents he showed that Fer[di]nando de Texeda was the author of Carrascon as well as the translator of the English Liturgy. The translation was made at the time of the proposed match between Prince Charles and the Infanta of Spain<sup>[4]</sup>.

John Hacket (1592-1670), lord bishop of Lichfield and Coventry, states most distinctly in his posthumous biography of Archbishop Williams<sup>[5]</sup>, Vol. I, pp. 126, 127, 209, 210, that the translation was made

"by the Procurement and Cost of the Lord-Keeper [Bishop Williams]; the Translator was *John Taxeda*, the Author of the Treatise call'd *Hispanus Conversus*, a good Scholar, once a Dominican, whom his Patron that set him on work secured to our Church with a Benefice, and good Prebend " <sup>[6]</sup>.

As a reward for this translation, which was begun in the house of Williams when the latter was prebendary at Hereford, the translator was made vicar of Blackmere and prebendary of Hereford. He was also connected with the University of Oxford<sup>[7]</sup>, and was the author of several other books published between 1623 and 1625, all of which are directed against certain tenets of the Church of Rome<sup>[8]</sup>.

The earliest translation into Spanish of the revised English Liturgy of 1662 appeared in 1707. Its title reads :

\* La | Liturgia Ynglesa, | o El | Libro de Oracion  
Commun | y Administracion de los | Sacramen-  
tos, | y | Otros Ritos y Ceremonias | de la Yglesia,  
segun el Uso de la | Yglesia de Ynglaterra :  
Juntamente con el | Psalterio ô Psalmos | de  
David, | apuntados como ellos son para ser  
Cantados | ô Rezados en yglesias. | Hispanizado  
por D. Felix Anthony de Alvarado, | Ministro de la  
Palabra de Dios. | Londres : | Impresso por G.  
Bowyer . . . 1707.

Without pagination. Page,  $3\frac{3}{4} \times 7$ ; paper,  $4\frac{3}{4} \times 7\frac{3}{4}$  inches. Sig. (Preliminary matter) A and b in eights (long lines); (Text) B—Z, A a—D d in eights, E e 4 leaves (2 columns).

The translator, Don Felix Antonio de Alvarado, was a convert from Romanism, a priest of the Church of England and minister to a congregation of Spanish merchants in London. The translation was apparently made for the use of his congregation. According to Professor Boehmer, it is merely a revised and enlarged edition of Texeda's version.

A second edition was published in 1715, entitled :



\* La | Liturgia Yglesia, | o | El Libro de la Oracion  
Comun | Y Administracion de los | Sacramentos, |  
y Otros Ritos y Ceremonias de la Yglesia, |  
Segun el Uso de la | Yglesia Anglicana : | Junta-  
mente con el | Psalterio ô Psalmos de David, | Y  
Tambien el Libro de la Consagracion y Ordenacion |  
de los Obispos, Presbyteros, y Diaconos. | His-  
panizado por D. Felix de Alvarado, | Ministro de  
la Yglesia Anglicana. | Con las Alteraciones he-  
chas en el Nombre de Nuestro | Muy Augusto  
Soverano, el Rey Don Jorge : | Su Alteza Real  
Don Jorge, Principe de Gales, la | Princessa, y Su  
Posteridad. | Edicion Segunda Corregida y Aug-  
mentada. | Londres : Impresso por William  
Bowyer. . . . Anno Domini. MD CC XV.

xxxviii, (10), 436, (2) pages. Page,  $4\frac{1}{8} \times 7\frac{1}{4}$ ; paper,  $4\frac{1}{2} \times 7\frac{1}{2}$  inches. The title-page is faced by a portrait of "George-Lewis, King of Great Britain, France and Ireland, &c." Both editions, as well as some dialogues in Spanish and English for acquiring both languages, which Alvarado published in 1719, were placed on the *Index Expurgatorius* of 1790, pp. 8 and 162. Pp. iii—xv of the 1715 edition contain the translator's Exhortacion a todos los fieles de la Nacion Española. The Ordinal (pp. 409—436) is published in Latin.

Later reprints of this translation were put out in 1839 by the S.P.C.K., whose Foreign Translation Committee had completed a revision in 1838. This edition was then used in the Spanish Protestant congregations established at Gibraltar by the Rev. Lorenzo Lucena. The book—in long lines—was printed by Richard Clay, London. 15, (1), 455, (1) pages, 12mo.

Lucena was in his youth a student of St. Pelagio College in the University of Seville, and, later on, for eight years professor of theology in the same school, and for three years its provisional president. He was created an honorary M.A. of the University of Oxford in 1877. He was ordained deacon in 1830 by the bishop of Cordova, and the following year priest by the suffragan bishop of Seville. From 1842-60 he was honorary canon of Gibraltar cathedral.

He was appointed minister of the Protestant congregation of native Spaniards in Gibraltar by the S.P.C.K., and licensed by the bishop of London in 1837. He assisted in the preparation of the new edition of the Spanish Bible, generally known as that of Cipriano de Valera. He was reader in the Spanish language and literature in the Taylor Institute, Oxford, from 1858 until his death, August 24, 1881.

In 1852 another revision of the Spanish translation of the Liturgy, made by Juan Calderon (1791-1854) was published by the S.P.C.K., and printed by Gilbert & Rivington, xxx, 279 pages, 24mo, and again in 1864, printed by G. M. Watts, xxx, 561 pages, 24mo. (*Liturgia Anglicana, ó Libro de Oracion Comun, segun el uso de la Iglesia de Inglaterra*). The reviser was formerly a Franciscan priest in Spain, who embraced the Reformed faith, and became preacher to a congregation of Spanish refugees in Somers Town, London.

An entirely new translation was made by Blanco White for the polygot edition brought out by Bagster in 1821. Blanco White, properly José Maria White y Crespo, was born at Seville, Spain, in 1775. His grandfather, an Irish Roman Catholic, had become head of a large mercantile house in that city. Blanco took orders in the Roman Catholic Church in 1800. Escaping to England in 1812, in consequence of the political changes into which especially Spain had been plunged at that time, he soon renounced the Catholic faith and published at different times powerful attacks against the errors of doctrine and practice in that Church. He ultimately became a Unitarian, and died in Liverpool, May 20, 1841. He was by far the greatest and most influential of all Spanish Protestants. This is amply shown in his autobiography, *The Life of Joseph Blanco White*, written by himself, with portions of his correspondence. Edited by John Hamilton Thom. London: Chapman. 1845. 3 vols.

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Attention may be called in this connection to the Liturgy of the Lusitanian Church and the Spanish Episcopal Church, missions of the Church of England. The following are the titles of their chief liturgical publications :

The Book of Common Prayer, Administration of the Sacraments, and other Divine Offices for the use of the Lusitanian Church. Translated from the Portuguese by the Rev. T. Godfrey P. Pope. London. 1882. xv, 170 pages. 16mo<sup>[9]</sup>.

Oficios divinos y administracion de los Sacramentos y otras ordenanzas en la Iglesia Española. Madrid : Imprenta de J. Cruzado. 1881. xvi, 350 pages. 16mo.

This liturgy was authorized, April, 1881, by a General Synod of the Spanish Episcopal Reformed Church, under the presidency of Bishop Riley, of Mexico, through Juan B. Cabrera, bishop elect, and Valentin Baquero, secretary. A revised edition was put out in 1889, entitled: Oficios divinos y administracion de los Sacramentos y otros ritos en la Iglesia Española Reformada. Madrid : Imprenta de J. Cruzado, 1889. (6), 696 pages. 16mo.

The history of these churches is well described in *Church Reform in Spain and Portugal*. A short history of the Reformed Episcopal Churches in Spain and Portugal from 1868 to the present time. By H[enry] E[dward] Noyes. London : Cassell, 1897. xii, 192 pages. Portraits. Plates. 12mo.

In 1882 appeared "The Divine Offices and other formularies of the Reformed Episcopal Churches in Spain and Portugal." Translated in a condensed form by R. Stewart Clough and T. Godfrey P. Pope, B.A., respectively. With an introduction by the Most Rev. Lord Plunket, D.D., Bishop of Meath. London : S. W. Partridge & Co., 1882. xlii, 219; xv, 170 pages. 16mo.

"The Revised Prayer-Book of the Reformed Spanish Church as authorised by the Synod of that Church, May, 1889." Translated by R. S. C[lough]. With an introduction by the Most Rev. Lord Plunket, D.D., Archbishop of Dublin. Second edition. Dublin : Alex. Thom & Co., 1894. xxxii, 352 pages. 16mo.

In these liturgies the Mozarabic ritual has been used. They have met "with a glad reception in all the congregations," contributing to form "a bond of union and sympathy"<sup>[10]</sup>. The *P.B.D.* (1912), p. 555, col. 1, however, says :

"These books profess to be Mozarabic, but they are as unlike the Mozarabic rite as possible. They are really the Book of Common Prayer, with an unskilful veneer of Mozarabic details. In doctrine they are in the highest degree opposed to sacramental teaching."

A note by the general editor of the *P.B.D.* again opposes this statement just quoted.

William Conyngham Plunket, fourth Baron Plunket (1828-97), archbishop of Dublin (1884-97), showed early in life that sympathy with struggling Protestant communities which was to be so strongly evinced during his episcopal career in his relation to the reformers in Spain, Portugal and Italy. Upon the death of his uncle, the second Baron Plunket, he moved to Dublin at the time when the active revival of the long-slumbering agitation against the Irish Church establishment occurred. Plunket threw himself with all his vigour into the task of resisting the attack. But he was among the first to recognise that the result of the general election of 1868 sealed the fate of the establishment, and at once turned his attention to the business of obtaining the best possible terms for the Church and its clergy. In the subsequent task of reconstruction he took a foremost part, and was looked upon as the leader of those who sought to procure a radical revision of the Prayer Book in an evangelical direction. In 1876 he was elected bishop of Meath, and eight years later, on the resignation, through failing health, of Archbishop Richard Chenevix Trench (1807-86), he was elated to the archbishopric of the united dioceses of Dublin, Glendalough and Kildare. It was while in this position that Plunket became most widely known beyond the limits of his own Church through his warm and disinterested championship of the cause of the Protestant reformers in Spain and Portugal. He undertook three separate journeys to Spain to satisfy himself of the reality of the reformation, and gave money in its support without stint. In 1894 he determined that the time for conferring consecration upon Señor Cabrera, the leader of the movement in Spain, had come. He left Ireland in the autumn of 1894, accompanied by the bishops of Clogher and of Down, and on September 23rd of that year the ceremony of consecration was performed.



Almost as keen as his interest in the cause of the Spanish reformers was Plunket's sympathy with the Reformed Church in Italy. In 1886 he became president and chairman of the Italian Reform Association, and was active in his support of Count Enrico de Campello and the leaders of the Reformed Church of Italy<sup>[11]</sup>.

One of Plunket's chief lieutenants was Thomas Godfrey Pembroke Pope, late scholar (1859) of Trinity College, Dublin, B.A., 1861; Div. Test, 1862; M.A., B.D. and D.D., 1892. He was ordained deacon in 1861, and priest the year following. He became consular chaplain at Lisbon, Portugal, in 1867, and canon of Gibraltar in 1882. He died shortly after 1900. In 1894 he had been unanimously elected bishop of the Lusitanian Church, Catholic, Apostolic and Evangelical. Amidst general regret he refused to accept, for he had the full confidence of all the members of the synod. Canon Pope's contention was that the native church should have a native-born bishop. The most recent history of the Lusitanian Church is contained in a correspondence from a Portuguese Catholic, printed in the *Guardian*, London, March 22, 1912, p. 390. See also "Spanish and Portuguese Church Aid Society," *ibid.*, June 21, 1912, p. 834; and Diogo Cassels, priest-in-charge of the Church of S. Juan Evangelista, also of the Church of Salvador de Mundo, Villa Nova di Gaya, Portugal, *ibid.*, February 21, 1913, p. 254, and September 5, p. 1102, col. 2.

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At the General Convention of the American Church, 1853, a memorial from the Bishop White Prayer Book Society, relative to the publication of an edition of the Book of Common Prayer in the Spanish language was read and printed<sup>[12]</sup>. Nothing was done for some years. About 1856 the Morning and Evening Services, with the Occasional Prayers were in progress of completion, under the supervision of the Rev. Dr. Francis Lister Hawks (1798—1866) of New York City. The translation of the whole Prayer Book, however, made very slow progress until 1859, when at a meeting of the New York Bible and Common Prayer Book Society, September 27, 1859, the committee on

translations was authorized to employ the services of the Rev. Arthur John Rich in completing the translation of the Prayer Book into Spanish. In the meantime, the General Convention of 1859 had referred the translation of the Book of Common Prayer into the Spanish and Portuguese languages to a new committee. The Rev. Samuel D. Dennison, a member of that committee, informed the New York Bible and Common Prayer Book Society that he had translations into both languages in his hand, prepared by Mr. Theodore Dwight, and that the committee had authority to print and publish before the next meeting of the Convention <sup>[13]</sup>. The Spanish translation was published in 1863, entitled: Libro de | Oracion Comun | y administracion de | los Sacramentos, | y otros | Ritos y Ceremonias de la Iglesia | segun el uso de la Iglesia Protestante Episcopal | en los Estados Unidos de America : | Juntamente con el | Salterio ó los Salmos de David. | Nueva York : | Impreso y estereotipado por Estaban Hallet. 1863. xliii, 804 pages. 16mo. Long lines <sup>[14]</sup>.

Another edition was printed: Nueva York : | Sociedad de la Biblia y Libro de Oracion Comun, 1865; and, again, in 1886.

The translation of the Prayer Book was well received in South America and the West Indies; but the Mexican brethren, who had formed "the Church of Jesus," turned to other sources for their service book.

Theodore Dwight, the translator of the American Prayer Book into Spanish and into Portuguese, was born in 1796, and died in 1866. He was a nephew of Timothy Dwight, President of Yale College, New Haven, Conn. Theodore graduated at Yale in 1814. Ill-health prevented his study for the ministry. He engaged in public and philanthropic enterprises, became a director of many religious and educational societies, and was active from 1826 until 1854 in multiplying and perfecting Sunday schools. In his later years he was employed in the New York Custom House. He was familiar with six or eight languages, and at the time of his death he was translating educational and liturgical works into Spanish, for introduction into Spanish-American countries. It was this which undoubtedly induced him to

translate the Book of Common Prayer into the Spanish and the Portuguese languages.

About the year 1902 the Rev. Arthur Lowndes, D.D., began a new translation of the Prayer Book into Spanish for the use of the outlying possessions of the United States : Porto Rico, the Philippine Islands and Cuba. This translation received the approval of the committee of the General Convention on June 8, 1905. A 1909 print of this translation reads : *Libro de Oración Común y Administración de los Sacramentos y otros Ritos y Ceremonias de la Iglesia. Juntamente con el Salterio ó los Salmos de David.* Nueva York : Sociedad de la Biblia y Libro de Oración Común . . . MCMIX. xl, 688 pages. 16mo. Long Lines <sup>[15]</sup>.

According to Lowndes, *A Century of Achievement*, p. 888 :

"The edition was soon in circulation in 1905, and has proved a powerful aid in the work of the islands of the sea " <sup>[16]</sup>.

This is rather an " uncommon powerful " praise of Lowndes the editor for Lowndes the translator.

The translation, it seems to us, is more of a dictionary translation, and, we are informed, has not proved acceptable among Spanish-speaking congregations. That this is also the sense of the members of the General Convention is shown by the fact that in the General Convention . . . held in Cincinnati in the year of Our Lord, 1910, the House of Bishops appointed a committee of four bishops to act with the aid of competent translators, and make all necessary corrections in the present Spanish Prayer Book, and proceed to complete the translation and adaptation of the Prayer Book and submit the result to the House of Bishops for approval <sup>[17]</sup>.

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Henry Chauncey Riley was born in Santiago, Chili, December 15, 1835. He was graduated from Columbia College, New York, N.Y., in 1858, studied theology in England, was ordained in 1866 and became minister of the Church of Santiago in the city of New York. At the request of the authorities of the " Church of Jesus " he went to Mexico, where he laboured as a missionary. He devoted his strength and his fortune to building up an Episcopalian

organization in Mexico, and was consecrated bishop of the Valley of Mexico in 1870. Differences arose between him and other clergymen interested in the Mexican Church, and in 1884 he resigned his office. He assisted Bishop Plunket in his work in Spain and Portugal for a time, until the American House of Bishops protested<sup>(18)</sup>. Bishop Riley's work in Mexico was continued by the American Church, which a few years ago issued as liturgical service-book: *Oficios provisionales de la Iglesia Episcopal Mexicana, o Iglesia de Jesús*. Mexico: Gonzalez. 1894. 64 pages. Small 8vo. The same offices, with English text on opposite pages were put out a year later, 61 *h/s* pages. 16mo.

"It will be seen," states the preface, "that the *Oficios* differ widely from the Book of Common Prayer of the American Church. It was considered that a liturgy derived largely from Spanish sources would be more acceptable to Mexicans than our own book translated into Spanish."

Another edition appeared in 1901: Mexico. Tipografía "El Siglo XIX," a cargo de José M. Prado. . . .

Mr. George Zabriskie, a vestryman of Trinity Church, New York, N.Y., writes to me, October 23, 1912, concerning the 1894 and 1895 *Oficios* as follows:

"I have not before me the book of 1894, but my recollection is that the Spanish text, so far as it goes, is the same as that in the book of 1895, and that it was published without the authority of the Bishop (Williams of Connecticut), but with the sanction of the local Mexican authority. I am very clear about this point, however, that the several offices were made up by the Right Reverend Charles R. Hale, Bishop of Cairo in the Diocese of Springfield. . . . and that they were taken mostly from Morarabic sources. I think his compilation was in English, and that it was translated into Spanish by some one (I do not remember by whom) selected by the Rev<sup>d</sup>. Henry Forrester, the vicar general (in effect though not in name) of Bishop Williams in Mexico. The book of 1895, according to my recollection, contained some further offices, also compiled by Bishop Hale, as well as an English version of the whole. This book . . . was issued under the *imperium* of Bishop Williams, with the approval of the Standing Committee of the Mexican Church, and it is authoritative to the extent indicated in the Bishop's license—which, if you will pardon the personal allusion, I wrote myself. I have understood that the Spanish text of these two books is poor in the sense that it is commonplace and inelegant. . . . When the



book of 1895 was issued it was hoped that the English congregations in Mexico would unite with the Mexican Church ; and one reason for printing the services in English as well as in Spanish was the hope that if this union did take place, the same offices might be used in both languages. This hope was not immediately realized ; but some years later it was, although the English congregation in the City of Mexico stipulated for liberty to use the offices of the Church of England."

The Mexican Prayer Book was compiled chiefly by the Rev. Henry Forrester, with the assistance of the late Bishop Charles Reuben Hale (1837—1900) Coadjutor of Springfield and of Dr. John F. Peters, of New York. We have here a Prayer Book that is at once individual, national, catholic, and yet in essential accord with our American Liturgy. It is not a translation ; it is not even an adaptation. It has taken what it saw fit from Mozarabic and other sources, with the hope of adapting itself more completely to the temper of the Mexican people than any translation might do <sup>[19]</sup>.

The Rev. Henry Forrester, of Socorro, New Mexico, was born in 1840 ; ordained deacon in 1870, and advanced to priesthood in 1872. He was appointed Episcopal vicar and resident representative of the American Church in Mexico during the period when the Mexican Church was without a bishop and a mission. This was in 1893. He understood the Mexican character, and his work was intelligent, persistent and successful. He died September 20, 1904.

" Whatever the Church had accomplished up to his death, was largely due, under God, to the wisdom, the self-effacement, the sacrifice of this consecrated life " <sup>[20]</sup>.

[1] See above, Chap. VI, p. 61.

[2] Lathbury, *History of the Book of Common Prayer*, Oxford, 1858, p. 188.

[3] *Carrascon* was first published in 1633. The new edition of 1847 constitutes Vol. I of the series " Reformistas Antiguos Españoles." It may be said here that George Ticknor, *History of Spanish Literature*, Boston, 1872, Vol. I, pp. 501, 502, Remark 13, holds different views.

[4] Boehmer's paper is found in the 1847 reprint of Don Luis' edition as 2° Apéndice, pp. 383-91. See also the same great scholar's *Bibliotheca Wiffeniana: Spanish Reformers* of two

centuries, from 1520; their lives and writings, according to the late Benjamin Barron Wiffen's plan, etc. Vol. I, pp. 33, 34; Vol. II, p. 292; Strassburg and London: Trübner, 1874, 1883. Eduard Boehmer (1827-1906), professor of Romance Philology in the University of Strassburg, was not only a thorough-going, unprejudiced theologian, but also a great Romance scholar.

[5] *Scrinia reserata*: a memorial of John Williams; London, 1693.

[6] Hacket, *ibid.*, p. 209, says: "When the Eyes of all our Kingdom were set upon the Infanta of *Spain*, he [Williams] took into his House, as it is formerly remembred, a Spaniard by Birth, and a Scholar, *John Taxeda*, by whose Conversation he grew expert in the Spanish Grammar, in the Castilian Pronunciation, and in the knowledge of those Authors, that in Ten Weeks he could not only understand the most difficult Writers of the Nation, but was able to Entreat with the Ambassadors without an Interpreter. . . . Now, when the Glorious Nuptial Torch was in Election to be lighted from the Neighbour Kingdom of *France*, he endeavour'd to make himself expert in that quaint and voluble language, . . . And to Evidence that he had a publick Soul in every thing, where he put his Finger, as he had caused a Translation of our Liturgy out of Latin into Spanish, to be finish'd by *Taxeda*, and printed it at his own Costs; so to go no less in his Preparations for this French Association, he encourag'd a most able Divine, Mr. *Delaun*, Minister of the French Church in *Norwich*, to turn that Excellent Liturgy into his Country Language, which was effected, and the accurate Translator greatly both Commended and Rewarded." Hacket, as shown further on, p. 212 of his book, refers to the betrothal of Prince Charles to the Princess Henrietta Maria of France, December, 1624. He is entirely wrong in connecting the French translation of de Laune with this event. For this translation appeared in 1616, eight years before the betrothal just now referred to. Hacket would have been correct if he had connected it with the proposed match between Charles and Princess Christina of France, which, as early as November, 1613, was in fair way to a happy conclusion, and was not dropped until the very end of the year 1616. That de Laune was "greatly rewarded" is emphatically denied by the translator's own statement in 1628, quoted above, Chap. VI, p. 61.

[7] In *Alumni Oxonienses, 1500-1714*, p. 1,468 (Oxford: Parker, 1892), we read: "Texeda, Ferdinando, B.D., of Salamanca University incorporated 4 August 1523, a Spanish monk, who adopted the Protestant faith; canon of Hereford, 1623." See also John Stoughton, *The Spanish Reformers*, their memories and dwelling places; London, 1883; p. 300; and pp. 313-315 on the life and work of Don Luis.

[8] *De Monachatu and De Contradictionibus doctrinæ ecclesiæ Romanæ*.

[9] A Prayer Book issued for the use of the Lusitanian Church, and printed at Oporto in 1884, includes a fresh version of the Psalter.

[10] On the work in the Lusitanian Church see also a small tract, entitled, *Important testimony from two American Bishops to the progress of Church reform in Spain and Portugal*. Reprinted from [Dublin] *Daily Express*, of July 3rd, 1894; with Preface by the Most Rev. Lord Plunket, Archbishop of Dublin; Dublin, 1894; 22 pp.; 8vo. The two bishops were the Right Rev. William Stevens Perry, bishop of Iowa, and the Right Rev. William David Walker, bishop of North Dakota. J. E. B. Mayor, *Bishop Cabrera*; [Cambridge? 1894]; 8vo, and *The Spanish Reformed Church*; Cambridge, 1895; 44 pp.; 8vo.

[11] See, especially, Frederick Douglas How, *William Conyngham Plunket*, fourth Baron Plunket and sixty-first Archbishop of Dublin: a Memoir. New York: Dutton & Co., 1901; 392 pp.; portrait; 8vo.

[12] See the *Journal* of the Proceedings of the General Convention, 1853, pp. 49, 135, 136, 317, 318.

[13] See *Journal*, etc., 1859, pp. 135, 136. Lowndes, *A Century of Achievement*, Vol. II, p. 655.

[14] On the 1863 translation see, further, Lowndes, Vol. II, pp. 585, 586, 591, 609, 619, 620, 621, 643, 652 and 655. Annual Report of the New York Bible and Common Prayer Book Society for 1864, as printed in Lowndes, Vol. II, p. 713.

[15] Lowndes, Vol. II, pp. 877, 878, 879, 884, 886-888.

[16] *Ibid.*, p. 888.

[17] *Journal* of Proceedings of General Convention, 1910, p. 69. See also *Journal*, etc., 1904, pp. 63 and 127; 1907, p. 165.

[18] See further, the report of the Mexican Commission, etc., in *Journal* of the Proceedings of General Convention, 1886, pp. 830-834.

[19] *The Churchman*, December 14, 1901, p. 783.

[20] *Ibid.*, October 1, 1904, p. 552.

## CHAPTER XII

### ITALIAN TRANSLATIONS

WILLIAM BEDELL, Bishop of Kilmore and Ardagh, was born in 1571 and died in 1642. In 1588 he graduated B.A., and in 1592 commenced M.A., from Emmanuel College at

Cambridge. He was ordained priest in 1597, and two years later he proceeded B.D. His aptitude as a linguist led his Italian friends in Venice to request him to compile an English grammar for them. In 1607 he was invited to fill the place of chaplain to Sir Henry Wotton, the British ambassador to the Venetian Republic. After a stay in Italy extending about three years and a half, he returned to England and resided at Bury St. Edmund's in Suffolk, where he had lived before going to Italy. In 1629 he was consecrated to the united bishoprics of Kilmore and Ardagh. Owing to his strong objection to pluralities he resigned the see of Ardagh in 1633. While bishop he appointed as new incumbents invariably those candidates who possessed some knowledge of the Irish language. Undaunted by the unpopularity among the ruling authorities, brought upon him by his conscientious actions and justice, he continued to employ his best efforts for the people. The churches were repaired and made available for public worship, and the translation of the Scriptures into the Irish vernacular was completed by the addition of the Old Testament carried out under his personal supervision.

Bedell's accurate knowledge of Italian, coupled with his oft-expressed desire to win over the people of Venice to Protestantism must have led him to begin a translation of the liturgy of his church into Italian. But more than forty years passed since his death, in 1642, before the first translation of the Prayer Book into Italian was published. It was edited by Edward Browne, of Clare Hall, Cambridge, who signs the preface, dated 1685, with "Edvardo Brown Presbitero della chiesa Anglicana." The title of this *editio princeps* reads: Il Libro | delle Preghiere Publiche | ed | Amministrazione de sacramenti, | ed | altri riti e Ceremonie della Chiesa | secondo l'Uso della | Chiesa Anglicana ; | insieme col | Saltero over i Salmi | di | David | Come hanno da esser recitati nelle | Chiese. | E la forma e modo di Fare, Ordinare e Consacrare | Vescovi, Presbiteri e Diaconi. | Londra : | Appresso Moise Pitt. MDCLXXXV.

(72), 550, 24 pages. Page,  $2\frac{3}{4} \times 5$  ; paper,  $3\frac{1}{2} \times 6$  inches <sup>[1]</sup>.

According to some authorities the translation was the work of Browne himself, assisted by Giovanni Battista



Capello. This latter is probably the more correct view as to the authorship of this first Italian translation. As far as can be ascertained from existing biographies of Bedell, or from contemporaneous writers, he left no manuscript translation. Nor is there in any of these biographies direct reference made to his having either begun or completed such a task. That he had the desire and intention of doing so there can be no doubt. That he probably translated some portions or Offices of the Liturgy we may well assume. But the fact that more than forty years intervened before the first Italian translation appeared, speaks very much against Bedell as its main translator. He certainly did not translate the Ordinal of 1662, etc. On the whole, therefore, it seems more probable that Browne was the translator of the greater portion, if not of the whole Liturgy, using perhaps some manuscript notes of the late bishop.

A revised edition appeared in 1733, entitled: *Il libro | Delle Preghiere Pubbliche | ed | Amministrazione de' Sacramenti, | ed | Altri Riti e Cerimonie della Chiesa, | Secondo l'uso della | Chiesa Anglicana ; | Insieme col | Saltero over i Salmi | Di | David, | Come hanno da esser recitati nelle | Chiese. | E la forma e modo di fare, | ordinare e consacrare | Vescovi, Presbiteri e Diaconi : | Questa nuova Impressione rivista e corretta per | Alessandro Gordon, A.M. | Londra : Per Alessandro Blackwell, e si | vende da Gio. Wilcox . . . 1733.*

Title, reverse blank, sig. A—Z, Aa—Zz, Aaa—Ccc 5, in sixes. Page,  $3\frac{1}{8} \times 5\frac{1}{2}$ ; paper,  $3\frac{3}{8} \times 6\frac{1}{8}$  inches.

The reviser is, probably, identical with Alexander Gordon, the antiquary (1692 ?—1754 ?) whose travels in Italy secured for him, undoubtedly, a good working knowledge of Italian.

An entirely new translation was published in 1796. It reads :

\* *La Liturgia, | ovvero formola delle | Preghiere pubbliche | secondo l'Uso della | Chiesa Anglicana, | col | Satterio [sic] di Davide. | Nuovamente tradotta dall' Inglese nel Tosco Idioma | da A. Montucci e e L. Valetti, | professori di lingua Italiana. | Londra : | Si vende appresso di Vernor ed Hood . . . 1796.*

Without pagination. Page,  $2\frac{1}{4} \times 4$ ; paper,  $3 \times 4\frac{3}{4}$  inches. Title, reverse blank. Sig. A (prefatory matter), B—X in twelves; Y 8 leaves. This translation omits all the Occasional Offices except the form for Matrimony and for the Churching of Women. It omits, likewise, the special forms of State Services and the Articles of Religion. The translation is also contained in the Bagster edition of *The Book of Common Prayer*, . . . in eight languages, . . . 1821; revised, however, "sotto la direzione e cura del Sig. Andrea Calbo. Antonio Montucci (1762–1829) was known in later years as a prominent Chinese scholar.

An edition of 1820, revised and corrected by Giovanni Battista Rolandi, was published by J. F. Dove, London. 475 pages, 32mo. There were added to this edition *Rime Sacre tratte dalle opere di Metastasio*. Metastasio—the assumed name of Pietro Antonio Domenico Bonaventura Trapassi, was born at Rome, Italy, January 13, 1698. He was one of the foremost Italian poets and founder of the modern lyric drama of his native country. The German Emperor Charles VI called him to Vienna, where he was court poet from 1729 until his death in 1782. He wrote the text for many operas and cantatas <sup>[2]</sup>.

A new translation, *Libro delle Preghiere Comuni*, . . . (Londra, 1831, xliii, 436 pages, 12mo) was made by George Frederick Nott. Nott was born in 1767 and became in due time a fellow of All Souls College, Oxford. In 1802 he preached the Bampton Lecture, his subject being "Religious Enthusiasm." These lectures, published the following year, made him well known and brought him many *prêferments*. After recovery from a severe accident in 1817, he spent much time in Italy and especially in Rome. He wrote Italian with ease and accuracy. He published also other translations into Italian, and edited a number of Italian books. He died in his home in the Close at Westminster, October 25, 1841. Reprints of this translation appeared in 1841 and 1849. (London: S.P.C.K., xxx, 275 pages, 24mo); in 1850 a 12mo (xii, (12), 388; 94 (Psalms); (1), 12 (Articles of Religion) pages.) The same society put out another edition in 1860 and in 1862, revised by the Rev. D. Canillieri (xxx, 583 pages, 12mo).

"In 1903 appeared at Milan the *Liturgia* of the 'Chiesa Cattolica Riformata d'Italia.' Liturgically it is a combination of the Book of Common Prayer and the Roman books ; though the Calendar is entirely Anglican, a good deal of Roman matter remains in the framework of the Offices."—*P.B.D.*, p. 555, col. 2.

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An Italian translation of a portion of the American Liturgy was published at Florence, Italy, in 1868, entitled : *Libro Americano | delle | Preghiere Comuni. | Preghiere | per la Mattina e per la Sera : | Litanie, | e | ordine per l'Amministrazione | della Santa Comunione ; | Firenze : | G. Barbera*, 66 pages, 24mo. The translation was made by Stanislas Bianciardi and William Chauncey Langdon, of Cambridge, as stated on the fly-leaf of a presentation copy, by Langdon, to the Harvard College library, Cambridge, Mass. Langdon was born at Burlington, Vt., August 19, 1831. He was sometime chaplain at Rome, Italy ; then rector of St. John's Church, Havre de Grace, Md., 1862-66 ; chaplain at Geneva, Switzerland, 1873-75. He died October, 30, 1895.

In 1874 appeared *L'Ordine | del | servizio divino | per la mattina e per la sera, | e | dell 'Amministrazione dei Sacramenti, | estratto dal | Libro delle Preghiere pubbliche | della | Chiesa Episcopale ; | con Salmi ed inni, | par le Missioni italiane. | Società per la | promozione delle Verità evangeliche. . . . New York. 120 pages, 24mo.*

This translation was made by Dr. Constantine Stauder, formerly a Roman Catholic priest, who had refused in 1870 to submit to the decrees of the Vatican Council, and had become a member of the Protestant Episcopal Church through the agency of the Rev. Dr. Siegmund. On his father's side Stauder was a German. In New York he conducted Italian services in Grace Chapel. He left New York between 1886 and 1889 and returned to Europe.

In 1874 Stauder urged in the General Convention that the entire Prayer Book of the Church be translated into Italian. Accordingly, a Commission and Joint Committee was appointed by the Convention, in the persons of the bishop of Central New York, the assistant bishop of North Carolina, the Rev. R. J. Nevins, D.D., the Rev. C. Stauder and F. P.

Nash, Esq. It was shortly after this commission was appointed that Stauder published the mission book mentioned, for the use of the missions of the Church among the Italians. In 1880 he presented to the General Convention a manuscript of the Book of Common Prayer translated into Italian. The translation was not printed. The committee to whom the board of the New York Bible and Prayer Book Society had referred, in 1881, Stauder's manuscript and petition to print, had placed it in the hands of an eminent Italian scholar for examination, who returned in writing a most thorough and scholarly criticism. This criticism was very unfavourable, and in the opinion of the committee precluded any further efforts being made by the Society towards securing its publication.

"In addition to this adverse report the Committee would state that upon an examination of the wording of the resolutions adopted by the last General Convention the authority to publish was confined to translation prepared by Mr. F. P. Nash, of Baltimore" [3].

In 1886 the bishop of Central New York, from the Joint Committee on the Translation of the Book of Common Prayer into the Italian language, presented their report [to the General Convention], submitting a copy of the Book of Common Prayer translated into the Italian language, together with a prefatory note thereto submitted by the translator, Professor Francis Philip Nash, of Hobart College, New York.

"On motion of the Bishop of Albany, the Committee was authorized to take steps for the publication of the proposed book without expense to themselves or the General Convention" [4].

Nash's translation appeared the same year, 1886. The translator was born in Florence, Italy, December 5, 1836, and died in Boston, February 5, 1911. A brief obituary, published in the *Harvard Graduate Magazine*, March, 1911, p. 494, col. 1, states that :

"He also published, anonymously, a translation of the Prayer Book of the American Episcopal Church into Italian."

A translation of the whole Prayer Book was also made by the Rev. M. Zara, entitled, \*Libro | delle preghiere comuni |



e | dell' Amministrazione dei Sacramenti | e di altri Riti  
e Cerimonie | secondo l'uso della | chiesa Protestante Episco-  
pale | degli Stati Uniti d'America. | Con | il Salterio o  
Salmi di Davide. | Printed for | Bishop White Prayer  
Book Society. | Philadelphia. [1904.] (1), xxviii, 566  
pages. 24mo. Printed in long lines.

The Rev. Michele Zara was born at Lecce, Italy, May 13, 1844. He was ordained priest in the Roman Catholic Church, April 7, 1867. After fifteen years of faithful service, he left the Church of Rome and joined the Protestant Episcopal Church in the United States. He then started one of the most successful missions among the Italians of Philadelphia. In 1903 he was commissioned by the Bishop White Prayer Book Society to make a new translation of the Prayer Book, a task Mr. Zara completed in about a year and a half. It was published in 1904, as stated above<sup>[5]</sup>.

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[1] A copy of the 1685 translation is in the J. P. Morgan Library, and another in the library of the General Theological Seminary, New York, N.Y.

[2] See, especially, Burney, *Memoirs of the Life and Writings of the Abate Metastasio*. 3 vols. London, 1796.

[3] See Lowndes, *A Century of Achievement*, Vol. II, pp. 787-793, 796 fol.

[4] *Journal* of the Proceedings of General Convention, 1886, p. 103. See *ibid.*, pp. 796, 797; also, 1874, p. 216; 1880, pp. 151, 189; 1883, p. 321.

[5] The biographical data were kindly communicated to the author by Mr. Zara in a letter of January 11, 1912.

## CHAPTER XIII

### PORTUGUESE TRANSLATIONS

THE first translation of the Liturgy into Portuguese was published in 1695. Its title reads: O Livro da Oraçaõ Commum, e Administraçaõ dos Sacramentos, e outros

Ritos, & Ceremonias da Igreja, conforme o Uso da Igreja de Inglaterra; juntamente com o Salterio ou Salmos de David. Oxford: Na Estampa do Teatro. Anno de Christo 1695. Fol. Paper,  $8\frac{1}{8} \times 14$  inches.

The edition contains a Prayer for the East India Company. The Psalter differs materially from the translation of João Ferreira de Almeida († 1691) and others. The translation was the work of Benjamin Woodroffe and Isaac Abendana.

The book was intended, apparently, for use in Portuguese-speaking congregations in communion with the Church of England in the East Indies. It includes the first edition of the Psalter in Portuguese. While closely following the English Prayer Book, this Portuguese translation is not an exact reproduction of it, *e.g.* it omits much of the preliminary matter, and the Articles. It contains some portions of the preliminary matter; tables and calendar; the Order for Morning and Evening Prayer, etc.; the Collects, Epistles and Gospels; various Offices from Prayers for use at Sea, etc., down to the Communion Service; the Psalter (with a separate title); and the Form of Prayer for the Fifth of November, ending on sig. Dd 1. The statement by Darlow and Moule, Vol. II, Part iv, page 1233: "G. L. Santos Ferreira records a second edition of this Prayer Book, issued by W. Bowyer, at London, 1715, 8vo," is probably erroneous. The edition published by Bowyer in 1715 was the second of the Spanish translation by Alvarado.

Woodroffe (1638-1711), matriculated in Christ Church, Oxford, in 1656, graduated B.A. in 1659, M.A. in 1662, and was incorporated at Cambridge in 1664. In 1674 he was appointed chaplain to Charles II. He proceeded B.D. and D.D. in January, 167 $\frac{2}{3}$ , and was admitted as principal of Gloucester Hall in 1692. He died in London, August 14, 1711. Woodroffe was a learned man, knowing a number of languages, including Italian, Portuguese and "some of the Orientals."

Isaac Abendana was a teacher of Hebrew at Oxford University. He was born about the middle of the seventeenth century, and died about 1710. He lived during his

earlier years in Hamburg and in Leyden, where also he studied medicine. He came to England and soon became professor of Hebrew at Oxford. Previous to this he had been at Cambridge, where it appears from the books of the senior bursar of Trinity College, "that one Abendana the Jew received from the college £2 *per annum* during the years 1664-1666." He apparently left Cambridge for Oxford in 1671. There he stood in high favour with the president of Hertford College, to whom he dedicated the Jewish calendars published in 1695, 1696 and later <sup>[1]</sup>. He wrote a comprehensive work, entitled, *Discourses of the Ecclesiastical and Civil Polity of the Jews*, etc., London, 1706, 8vo, of which a second edition appeared in 1709. The work is an elaboration of the essays already commenced in the calendars. Isaac's brother was Jacob Abendana (1630-95), rabbi of the flourishing Portuguese synagogue at London from 1679 until his death. Jacob was a great scholar. About the year 1660 the two brothers published at Amsterdam the Bible Commentary *Miklal Yofi* of Solomon ben Melek, together with Jacob's own additions, known as *Leḳeṭ Shikhah*, i.e. "Gleanings." While the brothers were Spanish Jews by birth, they both spoke and wrote Portuguese with great ease and fluency <sup>[2]</sup>.

In 1611 the East India Company had established factories at Madras (originally Fort St. George). Thirty years later they founded a settlement at Hooghly, which in 1698 was removed to Calcutta, then an insignificant village. In 1662 the Portuguese gave the town and island of Bombay as part of the dowry of Katharine, the wife of Charles II, by whom it was made over to the East India Company. The evil results arising from the fact that many Portuguese Roman Catholic women preferred living with the men of their choice without marriage, and so retain control of their children's religion, brought on foot a scheme for the conversion of the Portuguese in the Indian territory, then in the hands of the East India Company. These as well as the slaves who also understood Portuguese were to be preached to in the Portuguese language according to the Protestant doctrine and prayers of the Church of England. Accordingly, the work of translating the Liturgy was done

by Abendana, whom Woodroffe engaged at the advice, perhaps, of the Rev. Jethro Brideoake, one of the two chaplains going out to India in 1695. In a letter, January 31, 169<sup>5</sup>/<sub>8</sub>, the directors of the Company wrote to the Fort St. George Council :

“ We have caused the Liturgy of the Church of England with the Psalms of David to be translated into the Portuguese language for the use and benefit of the Portuguese inhabitants under our Government in India, which we printed at Oxford ; and herewith you will receive one hundred of them, which we hope, our Lieutenant General and Council will give such direction to Mr. Lewes that they may be made use of to answer that general and extensive charity which first moved us to this undertaking at our single charge. . . .”

The intention of the promoters of the scheme and of the directors was beyond praise. But the scheme itself was not sufficiently considered before being carried out. The Portuguese *lingua franca* of the European settlements in India was a *patois* combination of several languages, of which Portuguese formed the foundation and the framework. It would have been just as easy to teach the Eurasians and natives, who spoke this *patois*, English as to teach them the Portuguese as contained in the translation of 1695. The Rev. George Lewes had studied Portuguese and soon became proficient in the *patois*. He was sent out especially to minister to the Portuguese Eurasians in their own tongue, and continued to do so until he resigned the service in 1714. But when he was gone the effort was not continued by his successors. They gave their attention to education in English ; and gradually the Portuguese *patois* dropped out of use. This was evidently contrary to the clause contained in the charter granted to the Second East India Company in 1698, which stipulated that :

“ All such ministers as shall be sent to reside in India, as aforesaid, shall be obliged to learn, within one year after their arrival, the Portuguese language and shall apply themselves to learn the native language of the country where they shall reside, the better to enable them to instruct the Gentoos that shall be the servants or slaves of the same Company, or of their agents, in the Protestant religion ” [3].

Small wonder, then, that almost a century elapsed before



another edition of the Portuguese translation was published in 1783, at Calcutta—Na Offiçina da Missaõ Ingleza, 8vo. It does not contain the Psalter. A reprint of this edition appeared at Vepery in 1800 <sup>[4]</sup>.

In 1844, and again in 1849, the S.P.C.K. revised the 1695 edition, introducing many corrections and some additions. The revision is entitled: *O Livro de Oraçaõ Commum, Administraçaõ dos Sacramentos, e outros Ritos e Ceremonias da Igreja, segundo o Uso da Igreja unida de Inglaterra e Irlanda: seguese o Salterio, ou Salmos de David, apontados assim como devem ser cantados ou resados nas igrejas; e a forma e modo da ordenaçaõ and consagraçaõ de Bispos, Presbyteros e Diaconos.* [Londres]. Na Officina de Guil. Watts, 1844. xxxiv, 447 pages, 8vo.

A further revision was published in 1862; and later editions appeared in 1866, etc.

For editions of the Prayer Book, in whole or in part, for the use of the Lusitanian Church *see* above, Chapter XI.

The Portuguese were the earliest European settlers in Ceylon, giving way to the Dutch in 1656. The Dutch remained in possession till 1796, when the British, in turn, became rulers of the country by capturing Colombo. The inhabitants of Ceylon, who are now called Portuguese, are descendants of the Portuguese original settlers by native women. They are morally and socially inferior even to the Sinhalese and the Tamulians. Learning is at low ebb among them, and the only books in their language are parts of the Bible and the whole Book of Common Prayer, both of which have been translated for them by the missionaries within the last century.

The Ceylon Portuguese differs from the European Portuguese chiefly in its having adopted a number of native Sinhalese and Tamil words. It is extensively used throughout the country, not only among the descendants of the Portuguese themselves, but among the Sinhalese in the maritime provinces and the Dutch. It has become the general household language <sup>[5]</sup>. It was in 1820 that the Rev. Robert Newstead, of the Wesleyan Missionary Society, translated portions of the Liturgy of the Church of England

and had it published, entitled : *A Fôrma da Oração Publico, e Administração dos Sacramentos, conforme a o uso da Igreja Inglaterra. Traduzido por o missão, em lingua portuguez de Ceylon. . . . Em Colombo. Impressado na officina Wesleyano. 1820. 44 pages.*

Newstead translated also the New Testament into the Indo-Portuguese. This was printed in 1826. He likewise translated several books of the Old Testament, and a hymnal, which was printed in 1823 (212, (4) pages, 8vo); second edition, the same year (223 pages, 8vo), and many later editions.

The Psalter, translated by Newstead, was published in 1821 by the Colombo Auxiliary Bible Society. Its title reads : *O Psalterio, ou Psalmos de David, como apontado a ler nas Igrejas. . . . Traduzido em lingoa Portugueza de Ceylon, e publicado por a Sociedade Biblia de Colombo. This Psalter is arranged for liturgical use, and really forms an appendix to the portions of the Prayer Book put out in 1820 and mentioned above. 102 pages. 8vo.*

An edition of the complete Prayer Book, including the Psalter, translated by Newstead, appeared in 1826, entitled :

\* *O Livro de | Oração Commum, | e Administração de | os Sacramentos, | e outros | Ritos e Ceremonias de a Igreja, | conforme de o | Uso de a Igreja de Inglaterra : | Juntamente com | O Psalterio, | ou | Psalmos de David. | Traducido em Lingoa de Indo-Portugueza. | Londres : | Impressado ne a | officina de G. Ellerton & J. Henderson. | MDCCCXXVI.*

(3), 239 pages for the Prayer Book proper. The Psalter is not paged; it has sig. b—p in fours. Page,  $3\frac{1}{4} \times 6\frac{1}{4}$ ; paper,  $5\frac{3}{4} \times 9$  inches. Printed in double columns. The Prayer Book has title-page, reverse blank; table of contents, reverse blank; preliminary matter, 16 pages; text proper, pp. 17–239; p. 240 blank.

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In the fall of 1858 the Rev. John P. Robinson, rector of the Free Church of St. Mary's for sailors, Boston,

Massachusetts, and seaman's chaplain at the port, sent to the New York Bible and Common Prayer Book Society an application to print an edition of the Book of Common Prayer in the Portuguese language, in preparation by him. The Society stated that it had no authority to print the Book of Common Prayer in any language other than the English without the permission of the General Convention for that purpose <sup>[6]</sup>. We have seen, in Chapter XI, that the committee of the General Convention accepted a translation made by Dr. Theodore Dwight. This was published in 1860, entitled : O livro | de | Oração Commum, | administração | dos Sacramentos, | e outros | Ritos e Ceremonias da Igreja, | segundo o uso | da Igreja Protestante Episcopal | nos | Estados Unidos d'America ; | junto com | o Psalterio, ou Psalmos de David. | MDCCCLX. || 703 pages. Small 8vo. Long lines.

This translation was often reprinted.

A movement toward a new translation began in January, 1891, when a communication from Colombia, South America, was received by the New York Bible and Common Prayer Book Society, urging the publication of an up-to-date translation of the Prayer Book into Portuguese for congregational use and the private devotion of Portuguese-speaking churches in South America. A new translation was, accordingly, made by the Rev. William Cabell Brown, D.D., of Rio Janeiro, Brazil <sup>[7]</sup>. It was published in 1898 by the Bishop White Prayer Book Society, Philadelphia, Pa. Its title reads : O | Livro de Oração Commum | e administração dos Sacramentos | e outros Ritos e Ceremonias da Igreja, | segundo o uso | da Igreja Protestante Episcopal | nos Estados Unidos de America. | O Psalterio ou Psalmos de David. | Bishop White Prayer Book Society. | Philadelphia | [1898] || xxviii, 548 pages, 12mo. Long lines.

The edition was approved by the Bishop of West Virginia <sup>[8]</sup>. It was used especially for the work in Brazil in charge of Bishop Kinsolving. There were demands also for this version in settlements of Portuguese in the United States, notably in New Bedford, Massachusetts, and in the West <sup>[9]</sup>.

Concerning the story of this translation, Dr. Brown <sup>[10]</sup> writes as follows :

"The translation was made by me with the aid of the Rev. John Gaw Meem<sup>[11]</sup>, and in grammatical questions of the Rev. Americo Vespuccio Cabral<sup>[12]</sup>. Soon after coming out to Brazil as a missionary of P. E. Church in the U.S.A. in 1891, I found in use in the churches a little leaflet containing Morning and Evening Prayer, the Litany and a few selected Psalms.

"As soon as I had acquired a fair knowledge of the Portuguese language, I determined to make a complete translation of our Book of Common Prayer. Beginning in 1893, I spent every moment I could spare from my other duties on this translation, and was able to take with me the manuscript of the whole Prayer Book on the occasion of my return to the U.S. in 1897.

"All the tables were prepared by the Rev. John Gaw Meem, who also revised the Collects, to be used throughout the year. The Psalms, Epistles, Collects and other passages of Scripture were taken from the Bible translation of the Rev. João Ferreira d'Almeida<sup>[13]</sup>.

"The rest of the work was done by me. I had before me the translation into Portuguese of the Prayer Book of the Church of England, and also the translation of the American Prayer Book to which latter I owe much, but just to what extent I was indebted I cannot now say, as I cannot get copies of them for the purpose of comparing."

[1] See Adolf Neubauer, "Notes on the Jews in Oxford" in *Collectanea*, second series, edited by Montagu Burrows, p. 316, Oxford, 1890. Macray, *Annals of the Bodleian Library*, second edition, p. 134.

[2] Meyer Kayserling, *Geschichte der Juden in Portugal*, Leipzig, 1867, pp. 324, 325.

[3] In 1703 there appeared at Batavia an octavo edition of a metrical version of the Psalter, with Canticles, etc., and liturgical matter, prepared by Jacob op den Akker, of Batavia, with the music; 8vo.

[4] According to Darlow and Moule, Vol. II, Part iv, p. 1,239 "there appeared in 1793 at Calcutta 'na Officina da Missão Inglesa,' an octavo edition of the Prayer Book [in Portuguese], omitting the Psalter." They evidently mean the 1783 edition. "A similar edition appeared at Vepery in 1800."

[5] A most interesting account of this dialect is given by Sebastião Rodolpho Dalgado in his *Dialecto indo-português de Ceylão*; Lisboa; Imprensa nacional, 1900; xxix, 255, (3) pages. Large 8vo.

[6] See Lowndes, *A Century of Achievement*, Vol. II, p. 609.



[7] The name of the translator was kindly given me by the Rev. W. Arthur Warren, Secretary of the Bishop White Prayer Book Society (Letter of May 15, 1912).

[8] See the Reports of the Custodian of the Standard Book in *Journal* of the Proceedings of General Convention, 1898, p. 533, and 1904, p. 478.

[9] Lowndes, *loc. cit.*, Vol. II, p. 860.

[10] Letter dated Rio de Janeiro, August 31, 1912. Dr. Brown is rector of the Church of the Redeemer, Rio de Janeiro, Brazil.

[11] The Rev. J. G. Meem is rector of the Church of the Redeemer, Pelotas, Brazil, historiographer and president of the Standing Committee of the missionary district of the Protestant Episcopal Church in Brazil.

[12] Cabral is rector of Trinity Church, Porto Alegre, Brazil.

[13] Almeida was born of Roman Catholic parents in Lisbon in 1628, and at an early age emigrated to Batavia, where he became a Protestant in 1642. He died in 1691 as a minister of a Protestant congregation in Batavia.

## CHAPTER XIV

### ARCHBISHOP WILLIAM LAUD AND THE DUTCH TRANSLATIONS

THE most important of the Teutonic versions of the Book of Common Prayer is the Dutch translation, the earliest of which was printed in 1645. It had been the earnest endeavour of Archbishop Laud to extend uniformity of worship throughout all the lands of Great Britain, and, if possible, to make the Dutch and Walloon congregations, which had settled in England soon after the Reformation, conform to the worship of the church, established by the law of the realm. And thus, the year after his elevation to the primacy of all England, he sent, by his vicar-general, Sir Nathaniel Brent, to the French and Dutch congregations, which were ten in number, having between five and six thousand communicants, these three articles of enquiry: "(1) Do you use the Dutch or French liturgy? (2) Of how many descents are you since you came into England? and (3) Do such as are born here in England conform to the English

ceremonies?" These questions were proposed to the congregations on the 14th of April, 1634. They were allowed until the 5th of May to prepare their answers. They reported that they used that liturgy which the French Reformed Church both in France and in Holland had used since the Reformation, and which they had used for sixty or seventy years, since the first settlement; that they did not use the French translation (of 1616) of the English liturgy, and that they knew not whether it had been translated into Dutch.

Perceiving that these congregations were not minded to conform willingly, the archbishop enjoined that all members of the foreign congregations who were natives born should attend their parish churches; and that those who were not natives should use the liturgy of the Church translated into their own language. This order was issued on the 19th of December, and on the following 15th of March they were expected to conform.

Upon petition of the congregations to the king, the archbishop qualified the second injunction by ordering that those who were foreigners by birth should still attend their own peculiar worship; while, as to the first, the king insisted on its being carried out. This injunction undoubtedly added another ingredient of strife to the many already in existence in England and Scotland <sup>[1]</sup>.

Inasmuch as there had thus far been no Dutch translation of the Book of Common Prayer, the archbishop took steps to provide one for future emergencies. The translation, however, did not appear until a year after his execution. It was published at Rotterdam, entitled: *De Engelsche Liturgie: | dat is: | den Gemeynen Kercken-Dienst | van Engelandt. | Of te | Het Boeck der Gemeene Gebeden: | Bedieninge der Sacramenten, ende Ceremonien, | in de Engelsche Kercke gebruyckelijck. | Getrouwelijck vertaalt, nae het Engelsch en= | de Latijns exemplaer, ten tijde des Koninginne | Elizabeths, in den jare, 1574 ende 1575 ge= | druckt, ende tegen de laetst-gedruckte | exemplaren ten tijde des Konings | Carels over-sien. | Tot Rotterdam, By Joannes Næranus, Boeck= | verkooper, woonende op't Steyger, 1645* <sup>[1]</sup>.

Black letter, excepting introduction, rubrics, chapter and section-headings and running head lines. The preface is also in black letter. Reverse of title-page blank. (64), 368 pages. Page,  $3\frac{1}{8} \times 5\frac{1}{4}$ ; paper,  $3\frac{3}{4} \times 6\frac{1}{8}$  inches. Follows as Part II: Het Boeck | der | Psalmen Davids: | Gelijck men de selvige gewoon is te lesen | of te singen | in de Kercke | van | Engelant. | Vertaelt na de nieuwe Over=settinge. | To Rotterdam. | Gedrukt by Joannis Næranus, Bœck-verkoper, | . . . 1645. | Black letter. Reverse of title blank. 213, (6) pages, of which latter the fifth is blank. The whole book is printed in long lines.

A revision of the edition of 1645 was edited by Abraham Duez and B. Hoefnagel, with the title: Het Bœk | der | Gemeene Gebeden | en | Bedieninge der Sacramenten, | Nevens andere Kerkelyke Gewoonten en | Plegtigheden, gebruykelyk in de | Kerke van Engeland. | Als mede de | Psalmen | van | David, | So als deselve in de Kerke moeten geleesen worden. | Voor desen onder de Regeeringe van de Koningin- | ne Elisabeth uit het Engels vertaalt, | nu wederom herdrukt, | overal na de Nieuwe Engelse Kerk-Dienst verbeterd, veel | vermeedert en met Ordre van Haar tegenwoordige Maje- | steyt, Koninginne Anna, in't light gegeven tot Dienst | van Haare Majesteyts Nederduytse Hof-Capelle te S. James. | Londen: by Jan Hendrik Schuller. | MDCCIV. | (44), 180, 247 pages. Page,  $3\frac{1}{4} \times 6$ ; paper,  $4\frac{1}{2} \times 7$  inches. Printed in long lines. Of the (44) pages, page 1 is blank; 2 contains Approbation of H[enry Compton]., London, in English and in Dutch; 3, title, 4, blank; 5-8, B. Hoefnagel's dedication to her Majesty, Queen Anne; 9-12, Her Majesty's order for the use of the liturgy; 13-44, the usual preliminary matter. The second part, 247 pages, contains the Dutch translation of the Psalms of David printed in MDCCIII.

In 1710 (?) there appeared in London: Kort Formulier der gemeene Gebeden, so als die, volgens de Liturgie van de Kerk van Engeland, des Sondags s' Morgens en des Avonds geleesen worden in de Nederduytse Kapelle van St. James. Agter aan is gevoegt het Formulier van het H. Avondmaal. 69 pages. 8vo.

It is very probable that Archbishop John Sharp, of York, was somewhat instrumental in the publication of these Dutch editions of the Liturgy; for we know that he had rendered essential service in the settlement of a church at Rotterdam, in which he received the hearty sympathy and support of the S.P.C.K.

Better known than the purely Dutch translations are the editions of the liturgy in English and Dutch, the *editio princeps* of which appeared in 1711, entitled:

\* The Book | of | Common-Prayer, | . . . English and  
Lowdutch. | Amsterdam: John Crellius, | M.  
DCC. XI.

The reverse of the English title-page contains: The approbation of Mylord Bishop of London [Henry Compton], 1710, in English and in Dutch. Then follows the Dutch title, reading: Het Boek | der | gemeene Gebeden, | En Bedieninge der | Sacramenten, | Nevens andere Kerkelyke Gewoonten en Plechtigheden, | gebrukelyk in de | Kerke van Engeland. | Als mede de | Psalmen van David, | Zo als de zelve in de Kerke moeten | gezongen of geleezen worden. | . . . tot dienst van Haare Majesteits Nederduitsche Hof-Kapelle te S. James. Engelsch en Nederduitsch. | Te Amsterdam. | By Joannes Krellius, Boekdrukker | in de Lauwrierstraat. 1711.

Reverse blank. xxxvi, 565, (8) pages. Page,  $3\frac{1}{2} \times 5\frac{1}{2}$ ; paper,  $4 \times 6\frac{1}{2}$  inches. The edition contains a beautiful frontispiece by Adrian van Spiers (died 1718). The English and the Dutch are printed in parallel columns, the latter mainly in black-letter type. It has the form "At the Healing" in English and in Dutch, immediately preceding the Articles of Religion. The Dutch text is that of Duez and Hoefnagel, revised by S. Vandereyken, reader of the Royal Dutch chapel at S. James.

This edition is one of the early publications of the S.P.C.K., which in 1709-10 made provisions for an edition of 750 copies, mainly for the use of the Dutch in New York City and the Provinces, which in 1665 had been ceded by the Netherlands to the English<sup>[3]</sup>.

The edition was not satisfactory, and on July 20, 1711,



the destruction of this Socinianized Prayer Book in English and in Dutch was ordered at Lambeth Palace. Through some misunderstanding the order was not carried out until February, 1716, when they were burned to ashes in the kitchen of the palace. A second edition, prepared in 1713-14, with the assistance of the Revs. Nucella and Coughlan, was published at Haag in 1718, 8vo, and a third in 1728, by Henry Walpot, Dordrecht. It is a duplicate of the former edition, with a new title-page.

After a lapse of more than a hundred years an entirely new translation was made by Joseph Bosworth, D.D., the well-known Anglo-Saxon scholar. Bosworth was born in 1789. He became, in 1829, chaplain in Holland, first in Amsterdam, and afterwards in Rotterdam. He continued to reside in Holland until 1840, making occasional visits to England. While residing in Holland he made this new translation of the Liturgy into Dutch, the copyright of which he made over to the S.P.C.K. Its title begins: *Het Boek der Gewone Gebeden*, etc. . . . Amsterdam: C. A. Spin for the S.P.C.K., 1838, xvi, 554 pages, 12mo. In 1858 Bosworth was appointed professor of Anglo-Saxon at the University of Oxford. He died in 1876. Bosworth's translation, revised and edited by him and Henrik Gehle, and entitled *Het Boek van het Algemeen Gebed*, etc., was published by the same society in 1853.

The Diocese of Cape Town was founded in 1847, the Right Rev. Robert Gray (1809-1872) being its first bishop. The new diocese included the whole of South Africa, which had been taken from the Dutch forty years previously. Gray was a man of indomitable courage and perseverance; one who could work himself and make others work. He obtained from the S.P.G. grants for missions and colleges. The establishment of the Church of South Africa and the recognition of its independence was largely due to the bishop's strength of will. In all the many dioceses of South Africa now in existence the work of the Church has gone on among colonists, Boers, natives of all tribes and Oriental coolies. It was for the benefit of his Dutch-speaking Boer congregations that the first bishop of Pretoria, the Right Rev. Henry Brougham Bousfield <sup>[4]</sup>, together with the

Rev. Charles Clulee (died 1892), and "others more able," published a new edition of the Liturgy in English and in Dutch. An 1898 output of this edition numbers (60), 811 pages; page,  $3\frac{1}{4} \times 6$ ; paper,  $4 \times 7$  inches. It is printed in two columns to the page, one containing the English and the other the Dutch. In the preliminary sections the arrangement differs whenever the exigencies necessitate a deviation. The English title, reverse blank, is followed by the Dutch title, reverse blank. Then follows (on p. 5) a table of contents in English and in Dutch.

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[1] See John Parker Lawson, *The Life and Times of William Laud, Lord Archbishop of Canterbury*. In 2 vols. London: C. J. G. & F. Rivington, 1829, 8vo. Vol. I, pp. 583, 586-592; Vol. II, pp. 77-86. On the other hand, *Acten van de Colloquia der Nederlandsche Gemeenten in Engeland, 1575-1624*, uitgegeven door Johan Justus van Toorenenbergen. Utrecht, 1872. [Marnix-Vereeniging, Utrecht; Werken, Serie 2, deel 1]. 2 vols., 8vo. And here Vol. 2, Aanhangsel: Uittreksels uit de acten . . . 1627-1706, pp. 304-313. Also, David Neal, *The History of the Puritans*. A new edition; Bath, 1794; Vol. 2, pp. 257-259; Vol. 3, pp. 212-221.

[2] A copy of the 1645 edition is in the library of the General Theological Seminary, New York, N.Y., and another in the Whittingham library, Baltimore, Md.

[3] See also *Classified Digest of the S.P.G.*, 1701-1892, 5th edition, p. 58.

[4] An interesting account of the founding of the Church of England in the Transvaal was written by the late Bishop Bousfield in *Six Years [1879-85] in the Transvaal*. Notes on the founding of the church there. London: S.P.C.K., 1886. 96 pp. 16mo.

## CHAPTER XV

### ARCHBISHOP JOHN SHARP AND THE GERMAN TRANSLATIONS

THE English Liturgy was translated into German during the opening years of the eighteenth century. This was mainly due to the efforts of John Sharp, archbishop of York,

and of Daniel Ernst Jablonski, court-preacher of King Frederick I of Prussia.

In *The Life of John Sharp, D.D., Archbishop of York*, Vol. I, pp. 403, 404, we are told :

“ Frederick King of Prussia had found it necessary, for the greater solemnity of his coronation in 1700, to give the title of bishops to two of the chief of his clergy, the one a Lutheran, the other a reformed. The former died soon after ; whereupon the other, viz. Dr. Ursinus, continued without a colleague, and with the title of bishop. Since that time the king, who was a lover of order and decency, conceived a design of *uniting the two different communions in his kingdom*, the Lutherans and the reformed, in one public form of worship. And as he had a great respect for the English nation and Church, and held a good opinion of the Liturgy of the Church of England, he thought *that* might be the most proper medium wherein both parties might meet.”

To this conclusion the king was undoubtedly led by the advice of Jablonski. The latter was born in 1660, son of Petrus Figulus, who had been born at Jabloni (Jablonka), in Bohemia, whence he later called himself Jablonski. The family belonged to the Moravian community and had for this reason been driven out of Bohemia. Jablonski studied at the University of Frankfort-on-the-Oder and at Oxford, which latter created him D.D. in 1706. In 1693 he was appointed court-preacher, and soon became very influential in the rapid development of the Prussian State. He was instrumental, with Leibnitz, in the foundation of the Berlin Academy of Sciences. With Leibnitz also he worked most zealously in bringing about a union of the two branches of the German Protestant Church, Jablonski working at Berlin and Leibnitz at Hanover. He cherished for many years two ideals, toward the realization of which he devoted his time and energy. The one, the union of all Protestant Churches in Germany under the leadership of Prussia, failed on account of the opposition of the clergy ; the other, the introduction of the episcopate into the Evangelical Church, met but a temporary response.

Both, King Frederick and Bishop Ursinus, were well inclined to a conformity in worship and discipline to that of the Church of England.

“ By the advice principally of these two [Jablonski and Ursinus],

the King ordered the English Liturgy to be translated into high Dutch, which was done at the University of Frankfort upon the Oder, where the professors in general were friends to the Church of England. . . . A letter was wrote [in 1705] by Dr. Ursinus to his Grace of Canterbury, pursuant to the King's directions. And two copies of the high Dutch version of the English liturgy were sent along with it; one for her Majesty the Queen, the other for his Grace."—SHARP, Vol. I, p. 407.

The title of the first German translation reads as follows :

Die | Englische Liturgie, | Oder/ | Das allgemeine |  
Gebeth-Buch/ | Wie auch die | Handlung der H.  
Sacramenten | und anderer | Kirchen-Ceremonien/|  
Sambt denen | XXXIX. Glaubens-Articuln | der  
Englischen Kirchen. | Wobey auch | Die Psalmen  
Davids. | . . . | Franckfurt an der Oder/ | Zu  
finden bey Jeremias Schrey/und Johann Christoph |  
Hartmann. 1704.

Black letter. (1), 272, 88, 288 pages. Page,  $3 \times 5\frac{3}{8}$ ; paper,  $6\frac{1}{4} \times 8$  inches. Long lines. Title in alternate black and red. Reverse of title is blank. Page 1 reads: "Diese Übersetzung ist verfertiget nach der Englischen Edition, so Anno 1687. zu Oxfordt gedruckt herauskommen ist; in welcher man dem Text/soviel möglich/gefolget/ohne dass Lutheri Version in den Sprüchen der heiligen Schrifft und Psalmen/beybehalten worden." Reverse blank. Page 3 begins Die Vorrede. The first part, 272 pages, sig. A—L1 4, in fours, ends with Die Ordnung nach welcher die H. Tauffe gehalten wird. Part 2, 88 pages, without special title-page, sig. a—f 4 in eights, begins with Der Katechismus . . . , and ends with Glaubens-Articul der Englischen Kirchen. Part 3, sig. A—S 8, in eights, has special title-page, Die | Psalmen | Davids | Wie sie in denen Kirchen | gelesen oder gesungen | werden. | Reverse blank. The Psalter ends on p. 228. Pages 229–242, Das Formulair der Beth-Stunden | so zur See gehalten werden. Pages 243–288, the State services.

The translator was, most probably, Dr. Philipp Grossgebauer, born in Gotha 1653, and director of the Latin school at Weimar from 1687 until his death in 1711. The book is now very rare and scarce ever heard of. Copies of



this *editio princeps* of the German translation and of the third edition, 1718, are in the Krauth Memorial Library of the Lutheran Seminary at Germantown, Pa. Through the courtesy of Professor H. E. Jacobs, dean of the Seminary, and of the librarian, the Rev. Luther D. Reed, a thorough examination of the two editions has been made possible.

The determination of the Prussian king to adhere to his project seemed mainly to depend upon the degree of encouragement he should receive from the English Church. His displeasure, therefore, and perplexity may well be imagined when not a single word of response was received from Archbishop Tenison. Queen Anne had duly returned her acknowledgments to Frederick through Lord Raby, the English Minister to the Prussian Court. But Tenison remained silent, and the cause of it has never yet been satisfactorily explained. Some have alleged that the letter of Ursinus never came into his hands; others, that he entertained so mean an opinion of Ursinus<sup>[1]</sup> that he refused to answer him. It is only left for us to note and bewail the fact that, in consequence of this apparent discouragement on the part of the English Church, the design of Frederick was abandoned. All further endeavour of Jablonski to have the ritual and government of the Church of England introduced in Prussia resulted in failure, and came to an abrupt end when Frederick William ascended the throne in 1713.

Reviewing the whole situation, it appears most probable that the silence of Archbishop Tenison was due to a feeling of jealousy on his part of the archbishop of York, who had interested himself particularly in this matter, and enjoyed the Queen's confidence more than any other prelate, the archbishop of Canterbury included. Even if by an accident he should not have received the letter of Ursinus and the copy of the German translation accompanying it, it is more than probable that he would have been informed by the Queen of the letter and the copy which she had received and had acknowledged. John Sharp (1645-1714) was a most powerful and influential man in England. He was one of the commissioners for the reform of the

Liturgy and the ecclesiastical courts, appointed in 1689. He became archbishop of York in 1691.

According to a statement in Vol. II, p. 174, of *The Life of John Sharp*, this German translation was printed at Berlin in 1734, undoubtedly under the direction of the aged Jablonski. But this must be an error for Franckfurt an der Oder, 1704.

Jablonski's ideas concerning the use of a ritual in public worship, agreeing with that of the Church of England, are found prefixed to the Neuchâtel Liturgy, of which an English translation was published in 1712, entitled: *The Liturgy used in the Churches of the Principality of Neufchatel* [compiled by J. F. Osterwald]: with a letter from the learned Dr. Jablonski concerning the Nature of Liturgies: to which is added the Form of Prayer lately introduced into the Church of Geneva. London: Joseph Downing. 1712. xii, 116 pages. 4to.

Jablonski's discourse on liturgies, published as preface to this Liturgy, is found also in Vol. II, pp. 153-164, of *The Life of John Sharp*, entitled: "A Letter from the Rev. Dr. Jablonski, first Chaplain to his Prussian Majesty, to his Excellency Baron Printz, President of the Council for Ecclesiastical Affairs at Berlin." Jablonski wrote this letter

"In response to a command of king Frederik, who, in 1710, thought proper, by way of experiment, to give orders to his divines to draw up their thoughts separately, upon a model of a worship and discipline to be established. . . . Jablonski avoided in it the recommendation of the Church of England in particular, as judging that not so seasonable at that juncture, especially as he lay under the imputation of being too much a friend to it. Nor did he as yet treat of Church government, because he thought *it was yet too hard a saying for them*, and besides, he conceived that the Liturgy, once established, would of course bring on the discipline. . . . It was rendered from high Dutch into English, and by way of preface to Mr. Chamberlain's translation of the Neufchatel Liturgy, printed at London, 1712. In settling which Liturgy, in conjunction with Mr. Osterwald, Dr. Jablonski had been very instrumental."—*Life of John Sharp*, Vol. I, pp. 411, 412.

Neuchâtel (Neuenburg), it will be remembered, belonged at that time to Prussia; hence the collaboration of Jablonski and Osterwald. The "Independent Church of Neuchâtel"

was, since the time of the Reformation, ruled by a body called the "Company of Pastors," which continued at the head of the Church of Neuchâtel down to 1848, governing the Church completely, independent of the State, and maintaining with great fidelity the preaching of the pure Gospel, begun by Guillaume Farel (1489-1565). The revolution of 1848, which dissolved the relation in which the State of Neuchâtel had stood to Prussia since 1707, overthrew the ecclesiastical sovereignty of the "Company of Pastors." It was this company, headed by Osterwald, which in 1704 went so far as to render the divine worship in their churches as conformable as might be to the English Liturgy.

Jean Frédéric Osterwald was born at Neuchâtel in 1663, and died there in 1747. In 1686 he was appointed deacon in his native city, and was very successful as a preacher and instructor of the young. In 1700 he became a member of the Society for the Propagation of the Gospel, and during his whole life was on intimate terms with English and Dutch clergymen. In 1702 he began to gather students, and his activity as teacher, pastor and writer, exerted so lasting an influence upon the Church of Neuchâtel, that he was called its second reformer. He was neither a Rationalist nor a Moralist, but might be called a Pietist in so far as he tried to replace dogmatics by the Bible and doctrinal disputes by the cultivation of personal piety and genuine preaching of the Gospel. He published in 1702 a catechism, which found a large circulation. It was immediately introduced in Neuchâtel, took the place of Calvin's catechism in Geneva, and was accepted even in England, Holland, and Germany.

John Chamberlayne, the translator of the liturgy compiled by Osterwald, was born in 1666, and died in 1723. According to statements of contemporaries, he knew sixteen modern languages. He spent some years at the University of Leyden, Holland, as a student. He was elected, in 1702, a Fellow of the Royal Society. He was a member of the S.P.C.K. and translated for it Osterwald's *Arguments for Books and Chapters of the Old and New Testaments*, 1716, 3 vols. He was for some years secretary of the society, and translated for it all the foreign correspondence<sup>[2]</sup>.

The earliest edition of the Liturgy in German and English was published in Dublin by Andrew Crooke in 1710, 8vo. It was according to the Use of the Church of Ireland. The same printer had put out in 1704 Durel's French translation, adapted to the Use of the Church of Ireland. Both publications were undoubtedly instigated by William King (1650-1729), archbishop of Dublin (1703-29) <sup>[3]</sup>.

The Dublin edition was presumably put out for the benefit of the 3,800 German Palatines settled in Ireland in 1709. It is on record that the pastor of the Danish Church at Dublin preached alternately German and Danish. It is said in the preface to the edition of 1718 that the German text of the 1710 edition is a reprint of that of 1704. See, also, Christian Wilhelm Franz Walch (1726-1784), *Neueste Religionsgeschichte*, Vol. II, p. 192.

According to Graesse and others a German translation was published in London by Joseph Downing in 1707, 8vo. The translator or reviser was Anton Wilhelm Boehme, German chaplain to Prince George of Denmark and a member of the S.P.C.K. from 1708 on. Boehme was born June 1, 1673. In 1701 he went to England, as tutor to the children of some German families in London. On his way to England he made the acquaintance of Heinrich Wilhelm Ludolf, secretary to Prince George. When the prince at the request of Queen Anne resolved to introduce the Common Prayer Book into his own chapel, the Royal German Lutheran Church in St. James's Palace, Boehme was appointed, at the recommendation of Ludolf, assistant chaplain to read the prayers which the then chaplain found too hard for him. After the death of the prince the service was continued at the chapel as before, and on the accession of George I no alteration was made. During the eighteenth century there were in London alone six German Lutheran churches, most of whom used a German translation of the Book of Common Prayer, with the Halle hymn-book. The kings of England were, at the same time, electors of Lutheran Hanover, providing for the spiritual care of their subjects in England through the archbishops and bishops, and in Hanover through the Lutheran consistorium. The German colony in London which had existed for four or five centuries before,



was, in the eighteenth century, augmented by persons of influence attracted thither by the nearer relations of the two countries. While the Royal family attended the episcopal services, their court attended as a rule the services of the German royal chaplain at the St. James's Chapel.

Boehme was a man of great influence in London. His counsels had no small weight with the directors of the S.P.C.K. He was especially interested in the Tranquebar Mission and in the Palatines who emigrated to Carolina in the American colonies. He died May 27, 1722. He was a voluminous writer and a still more prolific translator.

According to the statement in the *Digest* of the S.P.G., a translation into German was also made in 1715 under the direction of a select committee of the S.P.G., by the Rev. John James Cæsar, Chaplain to King Frederick I of Prussia, and the Bishop of London, John Robinson (1650-1723), the latter undertaking the cost of printing as a benefaction to the Society. It is very probable that when the project of Dr. Jablonski and of Archbishop Sharp did not become a fact, owing to the disinclination of Archbishop Tenison and the death of Frederick I, Archbishop Sharp endeavoured to atone for the inactivity of his superior colleague by having a translation made anew, with the assistance and co-operation of the persons just mentioned.

That Bishop Robinson had much to do with the final revision of it is confirmed by the fact that Charles Wheatly commends him highly for having made "a just and elegant translation of the English Liturgy into German." Robinson was a good linguist, who knew German, Swedish and Dutch equally well. The title of this German translation reads: "Das allgemeine | Gebet-Buch, | Wie auch die | Administration | der H. Sacramenten, | und | Anderer Kirchl. Ritus und Ceremonien, | nach dem Gebrauch der | Kirchen von England. | Mit den | Psalmen Davids. | Wie solche in den Kirchen gesungen oder gele- | sen werden sollen. | Samt den | Religions-Articulen. | Durch | Ihro Königlichen Hoheit | Der | Princesse von Wallis, | Gottseligen Eyffer für die Ehre Gottes, | und seine Kirche, fortgesetzt, und auff Dero | gnädigsten Befehl verfertigt. | Im Haag, | In Verlegung C. Fritsch. MDCCXVIII.

Black letter. xliv, 728, (2) pages. Page,  $3\frac{1}{8} \times 5\frac{7}{8}$ ; paper,  $4\frac{5}{8} \times 7\frac{1}{2}$  inches. Title in roman and black-letter type; reverse blank. Sig. a—c6, in eights, for preliminary matter; text, A — Zz6, in eights; last (two) leaves blank. Pages iii, iv contain a short preface by the translator, in which he mentions the editions of 1704 and 1710; but, inasmuch as these had numerous errors and mistakes obscuring the splendour of the English liturgy, it is "anjetzo von neuem übersehen und corrigirt, in dieser Dritten Edition, ans Licht gegeben worden . . . Im übrigen ist dieses Werck von einer Hoch-berühmten Englischen Societæt de propagando Evangelio, beydes approbiret und befördert worden."

The almanack (pp. xlii—xliii), "Eine Taffel der beweglichen Feste, Auff vierzig Jahr berechnet," begins 1701 and ends 1740. Page xliii, end, : "Nota : Dass man in der Kirchen von England den Anfang des Jahrs, eigentlich vom 25 Tage Martii an rechnet." The Communion service ends on p. 424. Page 425 (sig. Dd 5, obverse) contains title for the Psalter : "Die | Psalmen | Davids, | Wie sie in den Kirchen sollen | gelesen oder gesungen | werden." Psalm 1 begins on p. 426. The Psalter ends on p. 628. Follows, on pp. 629—646, "Das Formular. | Der Beth-Stunden, | Zur See zu gebrauchen." Pp. 647—700, the State services; 701—726 "Glaubens-Articule"; 727, 728 table of kindred and affinity. The last two pages contain "Register der in der Englischen Liturgie enthaltenen Sachen." This edition, of 1,500 copies, was printed mainly for the use of the Palatines in the Province of New York, whom the Society had taken under its care<sup>[4]</sup>. Copies were also sent to the Germans in Virginia in 1720, and to the colony of Georgia, where a number of German settlers had taken up their homes, as well as a body of immigrants from Salzburg, who had been driven from their home for the sake of their religion, and were most liberally aided in their distress by the S.P.G. and the S.P.C.K. Other copies were sent to Nova Scotia in 1751.

Johann Jakob Rambach (1693—1735), professor of theology in the university of Goettingen brought out a complete edition of Boehme's works in 1731. In the preface to

“Boehmens Geistreichen Gebeten” he stated that Boehme translated the Book of Common Prayer for use in St. James Chapel. This must be the edition of 1707, a copy of which is in the Bodleian library, Oxford. Philipp Friedrich Hane (1696-1774) in his *Historisch-und theologische Anmerkungen über A. W. Böhmens . . . acht Bücher von der Reformation der Kirche in England*, 1735, again, maintains on page 233—remarks to page 107 of Boehme’s work—that Dr. Ph. Grossgebauer translated the liturgy. This, of course, refers to the 1704 edition, not to the 1718 revision, as Hane believes. Boehme’s successor as chaplain of the Royal Lutheran church, the Rev. Friedrich Michael Ziegenhagen (1694-1776), was equally zealous in the interests of the German Lutheran emigrants to the American colonies. During his pastorate a new edition was published in 1757 for the use of the German Lutheran Chapel of St. James, London. A reprint, called a “neue und verbesserte Auflage,” was made in 177 $\frac{0}{1}$  (London: Bey W. Faden und C. Heydinger. xlviii, 702 pages. 16mo), for the congregation at Lunenburg, Nova Scotia, so called from the town of the same name in Germany, the chief of the settlers coming from that region. They began to settle there in the year 1753, and were at first much indulged by the Government<sup>[5]</sup>. In 1770 the Rev. Paulus Bryzelius, formerly a Lutheran minister, had been “ordained by the Bishop of London to the charge of the German mission at Lunenburg.” He was contemporary with the Rev. Jean Baptiste Morreau, who ministered to the French congregation. Bryzelius died in 1773, at the age of sixty. Later on, in 1788, copies were also sent for the disbanded soldiers at Montreal<sup>[6]</sup>.

A revision of the German translation, by Dr. J. H. Wilhelm Kueper was printed in the octaglot edition of the Prayer Book published by Bagster. It was also published separately. 572 pages. 32mo. This edition, and that edited by Dr. Bernhard Gaebler: “Die vollständige Liturgie und die 39 Artikel der Kirche von England, nebst einer Einleitung . . . Anhang: Die Liturgie der protestantisch-bischöflichen Kirche in den vereinigten Staaten von Nordamerika” (Altenburg: Pierer, 1843. 326 pages. 8vo), may have been used by the German congregations in Nova Scotia and

Canada. Likewise the 1845 edition, put out by the S.P.C.K., and revised by the Rev. Dr. W. H. Schwabe, minister of the Lutheran Church in Goodman's Fields, London (xliii, 484 pages, 8vo). Another edition of Schwabe's revision appeared in 1847.

A new translation for the S.P.C.K. was made by the Rev. J. A. Jetter (London, 1851). Jetter was one of the earliest graduates of the Mission College at Basle, Switzerland, founded in 1815 by Christian Friedrich Spittler. He entered the service of the C.M.S. in 1818; laboured first in India, and later, after 1831, in Syria. In 1840 he was recalled owing to the hostile attitude of the authorities and the people. He retired to England and lived for many years in Shropshire. But whenever called on by the C.M.S. he willingly went forward again. He died at the age of ninety-four. Jetter's translation was revised for the S.P.C.K. in 1863 by the Rev. J. Joseph Overbeck, teacher of German in the Taylor Institution at Oxford.

These editions of the German translation of the Liturgy were used also for the congregations of the disbanded German Legionaries, settled in South Africa after the war of 1853<sup>[7]</sup>, and in other German congregations within the vast British domain.

Of selections we mention here, *Die Ordnung der Morgen- und Abend-gebete, die Litanei, Collecten, und ein Gebet für die ganze streitende Kirche hier auf Erden*, published by the Prayer Book and Homily Society, London, 1846. 58 pages. 24mo; and *Ausgewählte Stücke aus dem in der Englischen Kirche gebräuchlichen Allgemeinen Gebet-Buch. Mit Einleitung von G. W. Kitchin. Uebersetzt von J. Griebel*. Oxford: Clarendon Press, 1869. 123 pages. 16mo.

George William Kitchin was born in 1827. He was a lecturer in several schools and colleges, and in his day a well-known author, editor and translator. He became dean of Winchester in 1883, and was transferred to Durham in the same capacity in 1894. The same year he became warden of Durham University, an office which he held until 1908, when he became first chancellor of the same university. He died October 13, 1912.—See *Guardian*, October 18 and 25, 1912, pp. 1325-1373.



"The S.P.C.K. German version of the Prayer Book is some sixty years old. Germans find much tautology—or what to them seems such—in it, *e.g.*, the German rendering of 'to acknowledge and confess,' 'sins and wickedness,' 'pardoneth and absolveth,' etc. This somewhat detracts from their approval of the book."—W. ST. CLAIR TISDALL.

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The first attempt at translating the American Prayer Book into German was made in 1837. The publication put out then contained only the Morning and Evening Prayer and the Litany, (32) pages, 12mo. Without special title-page. The title on the yellow paper cover reads: Ordnung | des | täglichen | Morgen- und Abend-Gebetes | nebst | einer Litaney | zum | Gebrauch der deutsch-protestantischen Episcopal-Kirche | in den Vereinigten Staaten. | New York : | Doolittle und Vermilye. The date of publication can only be inferred from the *Journal* of General Convention and the second Report of the New York Bible and Common Prayer Book Society, 1838, p. 9. See also Lowndes, Vol. I, pp. 444, 445, 448.

The first complete edition appears to have been prepared in 1843 and was brought out in 1847. A reprint of 1852 reads: Das Buch | des | gemeinschaftlichen Gebets | und der | Verwaltung der Sakramente | und anderer | kirchlichen Gebräuche und Ceremonien | nach dem Gebrauch der | protestantisch-bischöflichen Kirche | in den | Vereinigten Staaten von Amerika, | nebst dem | Psalter oder den Psalmen David's. | New York . . . | 1852. 360 pages. 18mo. Two columns to the page. Another edition appeared in 1855, and in 1863, etc. See also Lowndes, Vol. II, pp. 484, 485, 493, 520, 521.

The "Tabelle der Tage auf welche Ostern fallen wird," on page 18, beginning with the year 1843, proves that the translation was made during that year. The General Theological Seminary at New York preserves in its library the manuscript of this translation, given by the Rev. Adolph Frost to Dr. Haight,<sup>[8]</sup> dated 1843. Frost is said to have been the author of this translation. (On the other hand,

see Lowndes, Vol. I, p. 476.) He returned toward the end of his life to Germany and died at Heilbronn in 1865. Frost's translation was revised by a committee appointed by General Convention, consisting of the Rev. Dr. Christian Frederick Crusé (born June 27, 1794), and the Rev. Theodor A. Tellkamp. Crusé was for upwards of fourteen years librarian of the General Theological Seminary at New York, and died there October 5, 1865, aged 71 years. See also Lowndes, Vol. I, p. 476; Vol. II, p. 493.

In 1869 appeared "German Services proposed as a specimen of a proposed German Prayer Book." By a Presbyter of the Church. Philadelphia: Lippincott. 43, (1) pages. 12mo.

In 1875 there was published Gottesdienst-Ordnung | für | deutsche Gemeinden | der | protestantisch-bischöflichen Kirche | in den Vereinigten Staaten von Amerika. | Mit bischöflicher Genehmigung. | Published by the Church German Society. vii, 109 pages. 12mo. The copyright was taken out by G. F. Siegmund. Georg Friedrich Siegmund came to America at the time of the meeting of the General Alliance, 1872, as a delegate. He became interested in the English tongue and in the Episcopal Church. He took Orders, founded a German service at Grace Chapel, New York, and translated the portions of the Prayer Book, cited above, into German. He died in New York, February 23, 1884, aged 46 years. In 1875 Siegmund had also published Deutsche | Matutin und Vesper | in abgekürzter Form, | im Anschluss an die | Gottesdienst-Ordnung | der protestantisch-bischöflichen Kirche | in den Vereinigten Staaten, | nebst | Psalmen und Kirchenliedern. | Mit bischöflicher Genehmigung. | Same publisher. 34, 82 pages. 12mo. On Siegmund's work, see also Lowndes, Vol. II, pp. 760 foll., 773, 797-799, 801, 802, 805.

Seven years later appeared Deutsches Ritual. | Gottesdienst Ordnung | für | deutsche Gemeinden | der | protestantisch-bischöflichen Kirche | in den Vereinigten Staaten von Amerika. | Mit bischöflicher Genehmigung. | Herausgegeben von der | Kirchlichen Deutschen Gesellschaft. | Church German Society. | 1882. | 414 pages. 12mo. A reprint of this was published in 1887.

A translation was also made by the Rev. Karl Emil Georg Oppen, priest of the Diocese of Western Michigan. It is entitled: *Das Allgemeine Gebetbuch der Protestantischen Episkopal Kirche in den Vereinigten Staaten von Amerika . . . In die deutsche Kirchensprache übertragen.* Milwaukee. Young Churchman Company. 1891. 360 pages. 16mo. Oppen was for some years before his death rector of Christ Church, Cleveland, Ohio. He died at South Bend, Indiana, October 23, 1900.

Portions of the Prayer Book in English and in German were put out in 1892.

The latest German translation, with the certificate of George Worthington, bishop of Nebraska, dated New York, April 12, 1904, reads: *Gemeinschaftliches Gebetbuch und Verwaltung der Sakramente und anderer gottesdienstlichen Handlungen, nach dem Brauche der Protestantisch-Bischöflichen Kirche in den Vereinigten Staaten von Amerika. Sammt dem Psalter oder den Psalmen Davids.* New York. Printed by James Pott & Co., for the New York Bible and Common Prayer Book Society. 1911. xxvi, 528 pages. 12mo. Printed in long lines.

For this translation compare *Journal* of the Proceedings of General Convention, 1901, p. 289; 1904, pp. 21 and 127; 1907, p. 193<sup>[1]</sup>.

The translator, according to the *Journal* of the General Convention, was the Rev. August Ulmann. The translation follows the original too closely and slavishly to be called idiomatic and to appeal to an educated German congregation. It is dictionary German rather than a literary transfusion of the English original into readable, easy-flowing German.

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[1] Benjamin Ursinus was a descendant of Zacharias Ursinus (1534-83), one of the compilers of the Heidelberg catechism. His real German name was Baer. In 1701 he was made bishop and a nobleman. He died in 1717. "If he did not prosecute the King's design with a warmth and zeal equal to Jablonski, it may be imputed to his never having seen the Church of England in her own beauties and proper dress, as the other had."—SHARP, Vol. I, p. 405.

[2] Allen and McClure, *Two Hundred Years*, etc., p. 18.

[3] On King see Vol. II of Bishop Mant's *History of the Church of Ireland*, London, 1840.

[4] See Sanford H. Cobb, *The Story of the Palatines: an episode in colonial history*. New York; Putnam, 1897; 319 pp., 12mo; *Digest* of the S.P.G., 5th edition, p. 61.

[5] Additional information is given by Mather Byles Des Brisay, *History of the County of Lunenburg*, 2nd edition, Toronto: Briggs, 1895. Pp. 80-90, "Church of England"; *Digest* of the S.P.G. pp. 111, 112.

[6] *Digest*, pp. 115, 116, 142, 143.

[7] *Ibid.*, pp. 300, 302.

[8] Benjamin Isaacs Haight was at that time professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, New York, N.Y. He had been instructor from 1837-39, and was professor from 1841-55. He was born in New York City in 1809. From 1855-77 he was assistant minister of Trinity Church, New York. He died in New York, February 21, 1879.

[9] An account of preliminary work for the latest German translation of the American Prayer Book will be found in Lowndes, Vol. II, pp. 833 fol., 836 fol., 838, 840-843, where it is stated that a new German translation was ready for distribution in September, 1892. This is the work mentioned above in the text. It gave the English and the German text on opposite pages, and was in the main the work of Professor Thomas Egleston (1832-1900), the well-known metallurgist (Lowndes, Vol. II, pp. 872, 873). The House of Bishops of the General Convention of 1892 disapproved the translation (*Journal*, p. 138). See, further, Lowndes, Vol. II, pp. 858, 859, 877, 879, 881, 882, 883, 884.

## CHAPTER XVI

### SCANDINAVIAN TRANSLATIONS

"In the year 1808 the Society [S.P.C.K.] defrayed the charge of an edition of 2250 *Danish* Prayer and Psalm Books, for the use of the *Danish* prisoners<sup>[1]</sup> and other indigent persons of that nation in *Great Britain*; and grants were about that time frequently made for procuring *Swedish* and *Finnish* Bibles and Prayer Books for the use of seamen in the *British* service, and others. These books were consigned to the care of the pastor and elders of the *Swedish* Church in *London*."—ALLEN and McCLURE, p. 206.



The Swedish and Finnish Prayer Books referred to here were not translations of the Liturgy of the Church of England, as might easily be conjectured from this rather vague statement. Correspondence with the Right Rev. Gershom Mott Williams, D.D., Bishop of Marquette, Michigan, the Rev. John Gottfried Hammarsköld, of Yonkers, N.Y., and other Swedish clergymen of the Protestant Episcopal Church in the United States, has proved that there exists no translation into Swedish of any part of the English Prayer Book<sup>[2]</sup>. Undoubtedly the same privilege has been granted to Swedish clergymen in the Church of England which heretofore has been given to those in the American Church, viz., the use of the Prayer Book of the Church of Sweden, so akin in its liturgical character to the English Prayer Book<sup>[3]</sup>.

*Danish* translations of the English Liturgy were used in the Episcopal services on the Danish islands of St. Croix and St. Thomas, where the Church of England was very strong. Also among the Danish settlements at New Denmark, New Brunswick, Canada, where many immigrants—Lutherans—under the leadership of the Rev. Niels Mark Hansen, were admitted in 1876, at their own request, into the Church of England.

In 1849 the S.P.C.K. published at Kjøbenhavn: *Liturgie eller den Almindelig Bønnebog og Sacramenternes Administration, og andre Kirkens Skikke og Ceremonier overeensstemmende med den Forenede Engelske og Irlandske Kirkes Brug, etc.* . . . 433 pages, 8vo. The translation was made by Thorleifur Guðmundsson Repp (1794-1857) of Copenhagen. He lived in Scotland from 1821-37, mostly in Edinburgh, as one of the librarians of the Advocate's Library. He then returned to Copenhagen, and there engaged in literary work during the remainder of his life. In 1860 another edition was published, revised by the Rev. C. Bulow.

Later editions were published in 1875 and 1896. An issue of the latter year reads \* *Liturgien | eller | Den Almindelige Bønnebog | samt | Sacramenternes Administration | og andre | Kirkens Skikke og Ceremonier, | overeenstemmende med | Den Engelske Kirkes Brug, | tilligemed | Davids Psalmers Psalter, | trykt med de Skilletegn, hoorefter det skal synges eller siges i Kirkerne. | Og | Formular og Maade*

til at indsætte, ordinere og indvie | Biskopper, Præster og Diakoner. | . . . London . . . 1896. (52), 635, (1) pages. Page,  $2\frac{1}{2} \times 4\frac{3}{4}$ ; paper,  $3\frac{1}{4} \times 5\frac{1}{2}$  inches. Gothic letter <sup>[4]</sup>.

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In 1847 the House of Bishops of the American Church proposed a translation of their Liturgy into Danish. The proposal was not concurred in by the Lower House and it has never been renewed <sup>[5]</sup>.

*Swedish* or *Norwegian* translations of the Prayer Book or of portions thereof were made only in the American Church.

In 1868 the translation of the Prayer Book into Swedish was proposed in General Convention, and a Committee was appointed. Nothing was accomplished at that time. A translation of the Order for Daily Morning Prayer, the Litany, and the Order for the Administration of the Holy Communion, according to the American Prayer Book, was authorized by the Right Rev. William Stevens Perry of Iowa (1832-98). It is entitled, "Handbok vid Guds-tjenstens' Förrättande för Iowa Stift, Förenta Staterna i Amerika." Davenport, Iowa. 1879. (1), 33 pages. 16mo.

Another selection from the Prayer Book appeared in 1891, "Swenska | Missions-Bok | för | den Episcopalske Kirkan | öfversat från den Engelska | af John Johnson (Seabury Hall). | Litchfield, Minn., 1891." (1), 64 pages, 16mo. It contains Morning and Evening Prayer, the Litany, the Holy Communion and a selection of Psalms.

In 1894 the New York Bible and Common Prayer Book Society printed the first edition of *Ordning för Aftonsången*. New York: James Pott & Co., 15 pages. Paper,  $5\frac{1}{4} \times 7\frac{5}{8}$  inches. Title on the cover. Printed in long lines. This translation of the Order for Daily Evening Prayer was made by the Rev. J. G. Hammarsköld, one of the most literary Swedish clergymen of the American Church. Of this tract several editions were printed, the latest in 1907 <sup>[6]</sup>. In 1895 the same Society published Hammarsköld's translation of the Catechism (*Katekesen*) and the Order of Confirmation (*Formulär för Konfirmation*).

A Swedish version of the whole American Prayer Book is now ready, and will be issued as soon as the Commission

appointed by the General Convention has accepted it <sup>[7]</sup>. The translation is also the work of the Rev. Hammarsköld. The title-page of this complete translation reads: *Den Allmänna Bönboken och Förvaltandet af Sakramenten samt andra Kyrkans Ritualer och Ceremonier: i öfverensstämmelse med Bruket inom den Protestantiskt Biskopliga Kyrkan i Amerikas Förenta Stater. Jämte Psaltaren eller Davids Psalmer.* Boston . . . 1913. This new translation contains also the Articles of Religion <sup>[8]</sup>.

Of *Norwegian* translations only one has ever been published containing portions of the Liturgy. It is entitled, *Missions-Bog | for | Den protestantiske-episkopale Kirke. | Oversat fra det Engelske af | Rev. Erik Leopold Petersen, | Episkopal Præst. | Med Hs. Hv. Biskop Henry B. Whipples Tilladelse. | Chicago. | "Skandinavens" Bog-og Accidents Trykkeri, | 1875. 123, (2) pages. Paper, 4 × 5 $\frac{7}{8}$  inches. Gothic letter, printed in long lines. The translator had been ordered deacon in 1874, and was missionary at Faribault, Minnesota, until his death on November 3, 1887. Back of the title (p. 2) is printed the authorization by Henry Benjamin Whipple, Bishop of Minnesota, dated Faribault, August 21, 1874. The book contains, Ritual for Morgenbönnen; Det Almindelige Litani; Den hellige Kommunion; Ritual for Aftenbönnen; Et Udvalg of Davids Psalmer; Bönner ved forskjellige Leiligheder. Pp. 63-123 contain Hymner <sup>[9]</sup>.*

A Norwegian translation of the whole Prayer Book was submitted in manuscript to the New York Bible and Common Prayer Book Society by the late Bishop Whipple in 1880, but it does not appear to have ever been printed <sup>[10]</sup>.

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[1] A good description of the war between England and Denmark, instigated by Napoleon I, may be found in Canton, *A History of the British and Foreign Bible Society*, Vol. I, pp. 166-168.

[2] Letters of Mr. Hammarsköld, March 13, 1912, and April 4, 1913; of Bishop Williams, March 29, 1912; also letter from the Rev. Professor Olof A. Toffteen, Ph.D., of Chicago, Ill.

[3] See, especially, John Wordsworth, Bishop of Salisbury (1843-1912), *The National Church of Sweden. The Hale Lectures, 1910*, delivered in St. James' Church, Chicago, 24-29 October, 1910. London, 1911.

[4] For some information concerning Danish translations I am indebted to the Rev. R. Andersen, pastor of Our Saviour's Danish Evang. Luth. Church, 193, Ninth Street, Brooklyn, N.Y.

[5] *Journal of the Proceedings of General Convention*, 1862, pp. 102, 103.

[6] See also Lowndes, Vol. II, pp. 846, 848.

[7] See *Journal of the Proceedings of General Convention*, 1901, pp. 230, 258; 1904, pp. 27, 60, 244; 1907, p. 27; 1910, p. 42.

[8] Statement of the translator, Mr. Hammarsköld in letter March 13, 1912.

[9] A copy of this, now rare, Norwegian service book was sent to me by the Rev. Charles Carter Rollit, Department Secretary of the sixth missionary department, Minneapolis, Minn.

[10] Lowndes, Vol. II, pp. 783, 794, 796. *Ibid.*, p. 805: "In the matter of the Norwegian Prayer Book, good Bishop Whipple has prepared a translation, which awaits the approval of the committee appointed at the last General Convention." (See *Journal*, 1883, pp. 93, 114, 121, 296, 304, 307, 312); also, Lowndes, p. 808.

## CHAPTER XVII

### BAGSTER'S POLYGLOT EDITION

THE only polyglot edition of the Liturgy was published by Samuel Bagster in 1821, entitled:

\* The Book of Common Prayer, . . . in eight languages: namely, English, French, Italian, German, Spanish, Greek, ancient and modern, Latin; to which are added, the Services used at Sea, the Services for the 29th and the 30th of January and the 5th of November; with the form and manner of making, ordaining, and consecrating Bishops, Priests, and Deacons; also the Thirty-nine Articles of Religion in Latin and English; and the Service used at the Convocation of the Clergy. London: Printed for Samuel Bagster. MDCCCXXI.

(12), and 280 leaves, + 144-168 pages. Page,  $7\frac{1}{8} \times 8\frac{1}{2}$ ; paper,  $8\frac{3}{4} \times 10\frac{5}{8}$  inches. Two columns to the page, except



for pages 144-168, which contain each four columns. The twelve initial leaves contain the preliminary matter. The title-page, reverse blank, is preceded by a bastard title in Latin, reverse blank. Two pages follow, containing the dedicatory letter to Charles [Manners Sutton], by Divine Providence Lord Archbishop of Canterbury, in which Bagster states that "From the publication of such a work as the present it also has been hoped that Foreigners might be led to form a more just estimate of the purity of our doctrines ;—and that our Youth may be enabled to study some of the Ancient and most important Modern Languages of Europe in a book, which has confessedly obtained the first rank among uninspired compositions." Then follow two pages of general preface, three pages of "*præfatio*," followed by three pages of the English "Preface." The next ten pages contain the usual introductory sections, in English. Next follows the text of the Liturgy in the eight languages mentioned.

The publisher gives the following account of the versions used in this book :

(1) The German translation, by the Reverend Dr. J. H. Wilhelm Kueper (chaplain of His Majesty's German Chapel, St. James's), is entirely new, except the Psalms, which are taken from Luther's translation of the Bible.

(2) The Spanish translation, by the Reverend Blanco White is, for the most part, new. The Psalms are printed from Phelipe Scio's great Spanish Bible, published at Madrid in 1807.

(3) The French version, which is modern, has already been published and received general approbation. The Psalms are printed from the Basle edition of Osterwald's Bible, 1820.

(4) The Italian is taken from the edition of A. Montucci and L. Valetti. . . . The Psalms are copied from the Bible of Diodati.

(5) The Latin is nearly a reprint of the edition which was first published by W. Bowyer in 1720, with some alterations and additions by the present editor [John Carey], sometimes taken from the translation of Mr.

Thomas Parsell, the fourth edition of which was published in 1727. The Psalms are from the Vulgate <sup>[1]</sup>.

(6) The Greek is the translation of Duport. The Psalms are from the Septuagint.

(7) The Modern Greek is an entirely new translation by Mr. Andrea Calbo (Μεταφρασθὲν ὑπὸ . . . Ἀ. Κάλβου | Ἰωαννίδου), a native Greek, from the island of Zante <sup>[2]</sup>.

The Latin text of the Catechism in this edition, however, appears to be much nearer Durel's version than that of Parsell. The utility of the present work is considerably increased by its being capable of being purchased either in single or combined portions, containing any one or more languages, as purchasers may require.

[1] "Carey largely followed Durel and Harwood, though in some cases affected by Parsell's renderings. Other editions of Bagster's appeared in 1834 and 1866, and one revised by Canon Warren is now promised."—ST. CLAIR TISDALL.

[2] Calbo (Calvos) was one of the leaders in the Republic of the Ionian Islands under British protection. He was the author of patriotic songs and other poetry. A biography, by Spiridion de Biasi, may be found in *Ἡ λύρα Ἀνδρέου Κάλβου καὶ ἀνέκδοτος ὕμνος Ἀντωνίου Μαρτελάου*. Ἐν Ζακύνθῳ . . . 1881. 144 pp. 8vo. The titles of Calbo's works are given in Émile Legrand, *Bibliographie Ionienne* . . . 2 vols. Paris, 1910.

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PART THE THIRD  
EASTERN EUROPE AND THE NEAR EAST





## CHAPTER XVIII

### TRANSLATIONS INTO EASTERN EUROPEAN LANGUAGES

1. *Modern Greek*.—At an early period of its activity the S.P.C.K., on March 17, 1700, declared its readiness to forward the work among the distressed Greeks, then all under Mohammedan rule, by

“Requesting John Williams, Lord Bishop of Chichester (died 1709) to draw up a Paper by way of Question and Answer, for the use of the Greek Christians, which Paper Dr. Woodroff [Principal of Gloucester Hall, Oxford] has promised shall be translated into the vulgar Greek by some Greeks at Oxford, and may be then printed and sent accordingly.”

Very little, however, could be done for many years, and more than a century passed by before a translation of the Liturgy into modern Greek was made by Calbo, as stated in Chapter XVII. Another version was made a few years later by the Rev. Henry Daniel Leeves (1790–1845), entitled *Εὐχολόγιον τῆς ἡνωμένης Ἐκκλησίας Ἀγγλίας τε καὶ Ἰρλανδίας, κτλ. . . Ἐκ τοῦ Ἀγγλικοῦ εἰς κοινὴν Ἑλληνικὴν διάλεκτον μεταφρασθέντα . . . Δαπάνη τῆς πρὸς ἐπαύξεισιν τῆς Χριστιανικῆς Γνώσεως Ἑταιρείας ἐν Λονδίῳ, αὐλθ’*. xlii, 602 pages, 12mo.

Leeves was for many years a missionary in the service of the British and Foreign Bible Society, residing at Constantinople, Syria and Athens. He translated the Old and New Testaments into modern Greek. In 1838 he returned to England for some time, and while there translated the Liturgy of the Church into modern Greek for the S.P.C.K. A very appreciative summary of Leeves’ work is given by Canton in Vol. II, pp. 5–22 and 272–275, of *A History of the British and Foreign Bible Society*, London, 1904.

2. A *Bohemian* translation of a small portion of the

American Book of Common Prayer was made in 1855 by the Rev. Stephen C. Massoch, Sr., D.D., at that time missionary to the foreign population of St. Louis, Mo., U.S.A. It is a small duodecimo volume (paper,  $4\frac{1}{2} \times 7\frac{1}{4}$  inches) of (2), 35 pages, with paper cover, containing a Bohemian version of the Morning and Evening Prayer, the Litany and the Communion Service of the American Prayer Book. It was printed probably in St. Louis. Massoch died May 30, 1870.—Dean Samuel Hart, in *The Churchman*, New York, February 18, 1908, p. 218, col. 2. There is a copy in the Maryland Diocesan (the Stinnecke) Library, and another in the collection of the custodian of the Standard Book of Common Prayer of the American Church. Dean Hart, the custodian, to whom I am indebted for his unceasing kindness and helpful advice and assistance, sent me a copy of the book for examination. The pamphlet is printed in the Gothic character, with a long title, beginning: Wybor Kozlicnich Modliteh Rannjah y Wecernich, . . . and ending: Tak zada a prege srdecne wssem Ceskym Bratrum Spisowatel y Prekladatel Dr. S. C. Massoch, Kazatel. Witissteny we Swatem Ludowiku, Pulnocne Americe, Roku Spasytele Swéta, 1855.

3. A *Polish* Service Book was printed in London in 1836, entitled: Liturgia: czyli ksiega Modlitew Powszechnych, z obrzędami Sprawowania Sakramentów świętych i innemi Ceremoniani ktore w koschiale Biskupim angielskim używane bywają dla pożytku prawowiernych, z angielskiego języka na Polski Przelozóna. Przez A. Gerlach, Filozofii i Teologii Doktora i Kaznadzeje, D.Z. London: 1836. Unpaged (504 pages), 24mo.

Gerlach was for many years a missionary among the Jews, employed by the London Society for Promoting Christianity amongst the Jews. He had been born and brought up a Catholic, and then became a convert to Protestantism. He offered his services to the society in 1827, and after a short stay at the society's seminary he was stationed, in 1828, at Thorn, where he remained until 1833. He travelled through the provinces of West and East Prussia, and along the Polish frontier, making known the Gospel to the Jews. It is recorded that at one place

he went regularly to the synagogue every Sabbath, and after the manner of the apostles of old, reasoned with the Jews out of their own Scriptures that "Jesus is the Christ." In 1833 Cracow was occupied as a missionary station, by permission of its governing senate, and Gerlach became here his society's first agent as missionary to the more than 20,000 Jews. He was assisted, and in 1838 succeeded, by the Rev. T. E. Hiscock. That Gerlach did not confine his work exclusively to the Jews, but approached also the Polish-speaking communities, is proven by his Polish translation of a portion of the Book of Common Prayer.

4. Into *Russian* only selections of the Liturgy were translated, entitled: Molitvy, vybrannyya iz liturgii soedinennoy tserkvi Anglii i Irlandii; obrazovannyya dlya semeystvennoy sluzhby. Obshchestvo dlya rasprostraneniya, Molitvennikov i Khristianskikh besyed. London, 1855, 34 pages, 8vo.

A literal translation would be: Prayers, selected from the Liturgy of the United Church of England and Ireland, for family service. London, S.P.C.K.

The selections were probably printed for the use of chaplains stationed in Russia and for the use of Russian prisoners during the Crimean war.

Ten years later, in 1865, the same society put out diglot editions, in English and in Russian, of several offices and parts of the Prayer Book, as follows: (1) The Order for Morning Prayer, daily throughout the year, according to the use of the United Church of England and Ireland. Follows title in Russian, beneath the English title. London . . . 1864 [on cover, 1865]. English and Russian on opposite pages. 17, 17 pages; paper,  $3\frac{1}{4} \times 6$  inches. The same arrangement is followed in the other publications, viz., (2). The Litany, 9, 9 pages; (3) The Order of the Administration of the Lord's Supper, or Holy Communion, 33, 33 pages; (4) The Catechism.

On the second page of the cover in each of these pamphlets is printed, in Russian translation, a list of the twenty-nine parts making up the Prayer Book of the United Church of England and Ireland.

5. *Hungarian*.—No Hungarian translation of the Prayer

Book or of portions thereof has ever been printed to our knowledge; but it deserves to be noted here that:

"at a meeting of the Board of the New York Bible and Common Prayer Book Society, held on 12 Febr., 1861, the secretary stated that 'an eminent and educated lady, the sister of [Lajos] Kossuth [1802-94], now a member of the Church, had offered to prepare and present to this Board a translation of the Book of Common Prayer in the Hungarian language as a freewill offering to the Church, if the Board would under proper sanction print the same for distribution among her countrymen in Hungary.' Whereupon the following resolution was offered: 'Resolved, That this Board is favourably impressed with the importance of the above undertaking, and also of the piety that prompted the offer, and that they accept same provided the General Convention will approve.'"  
—LOWNDES, Vol. II, p. 672.

It is rather disappointing that Lowndes nowhere states what action the Board ultimately took; whether or not the matter was submitted to the General Convention next ensuing; whether any portion of the translation was submitted to the Board in manuscript form, and if so, what had become of it. It is one of the numerous cases in which *A Century of Achievement*, otherwise most valuable, leaves one utterly dissatisfied by its silence, though its author, as the present editorial secretary of the society, could and should have given definite information, or at least have stated when definite information was impossible to ascertain.

## CHAPTER XIX

### POCOCKE AND THE ARABIC TRANSLATIONS

HITHERTO only such translations have been discussed which were not made *prima facie* for missionary purposes, but rather for the use of settled congregations. The translations treated from now on were made at the very start, and principally for missionary purposes.

Among the translations into the Near-East languages and dialects those into Arabic were the earliest and the most important.



Edward Pococke was born at Oxford in 1604. He received priest's orders in 1629 from Bishop Richard Corbet, in accordance with the terms of his fellowship in Corpus Christi College. He was given to Oriental studies when still at college. In 1630 he was appointed chaplain to the English "Turkey Merchants" at Aleppo, where he resided for over five years. During this time he made himself master of Arabic, which he not only read, but spoke fluently, studied Hebrew, Samaritan, Syriac and Ethiopic, and associated on friendly terms with learned Moslems and Jews. In 1636 he was appointed the first incumbent of the Laudian professorship of Arabic, founded by Archbishop Laud at Oxford. A severe illness in 1663 left him permanently lame, but did not long arrest his energy. He translated in 1671 the Catechism and the principal parts of the Liturgy into Arabic, which in 1672 appeared, entitled: *Liturgiæ Ecclesiæ Anglicanæ partes præcipuæ: viz. Preces Matutinæ & Vesperitinæ; Ordo administrandi cœnam Domini; Ordo Baptismi Publici; una cum ejusdem Ecclesiæ Doctrina, triginta novem Articulis comprehensa, nec non Homiliarum Argumentis: in linguam Arabicam traductæ. Operâ E. Pocock. (الصلوات)*

نكل يوم على عادة بيعة الانكليز Oxoniæ: Typis and impensis Academiae. 3 parts, 93 ff., 8vo. Pococke died September 10, 1691, of "great old age" [1]. A reprint of the first part of his translation was issued in 1826 by the Prayer-book and Homily Society, London; 70 pages, 8vo.

Pococke's translation was made originally for the Rev. Robert Huntington, his friend and, at that time, successor in the chaplaincy at Aleppo [2]. He sent him first the Church Catechism which he had translated for the use of young Christians in the East. Soon afterwards, at Huntington's request, Pococke published and sent out to him an Arabic translation which he had made of the Daily Morning and Evening Prayers in the Prayer Book, the Order of the Administration of Baptism, and of the Lord's Supper. He also translated the doctrine of the Church of England as set forth in the Thirty-nine Articles and the arguments of our Homilies.

The translation did not meet with universal acceptance

on the part of Arabic-speaking Christians, for Henry William Ludolf (1655-1710), Prince George's secretary, stated at a meeting of the S.P.C.K., December 30, 1700, that "The Comon Prayer-book, printed in Arabik at Oxford, and distributed in the Levant, did not meet w<sup>th</sup> so kind a reception there as could be wished" [3].

After more than a century the first complete translation of the Liturgy was edited by Dr. Mill.

William Hodge Mill (1792-1853) was a noted Orientalist. He took deacon's orders in 1817, and priest's in the following year. Continuing in residence at Cambridge as fellow of Trinity College, he appears to have devoted himself especially to Oriental studies. In 1820 he was appointed the first principal of Bishop's College, Calcutta, then just founded, under the supervision of Bishop Thomas Fanshaw Middleton (1769-1822). The new principal proved a happy combination of executive ability and scholarly attainments. He not only assisted in the publication of works in Arabic, but likewise addressed himself to the study of the vernaculars and of Sanskrit. He resigned in 1838, owing to poor health, and returned to Europe. Ten years later he was appointed regius professor of Hebrew at the University of Cambridge, with a canonry at Ely. He died on December 25, 1853.

In conjunction with John Tytler, another Arabic scholar, Mill brought out, in 1837, an Arabic translation of the whole Prayer Book. Its Latin title reads :

\* *Liturgia Anglicana : seu Liber Precum Communium et Administrationis Sacramentorum aliorumque Ecclesiæ Rituum et Ceremoniarum, adjecto Davidis Psalterio. . . . Arabice nunc primum totus editus. Preces Matutinas et Vespertinas, cum Officiis S. Eucharistiæ et Pædobaptismi Publici dudum interpretatus est . . . E. Pococke. Collectas vero et Catechismum Io. Tytler . . . Reliqua omnia (præter S. S. Scripturæ pericopas ex antiquâ versione Arabicâ repetitas) supplevit, et Psalterii versionem e Græcâ Alexandrinâ olim factæ collationem textus Hebraici et versionum antiquarum, cum locorum in Novo Testamento citatorum annotatione, ubique adjecit Gul. H. Mill. [Calcutta.] Typis Collegii Episcopalis Calcuttensis, 1837.*

xxxvi, 277, 216 pages ; paper, 8 × 10½ inches. The reverse of title-page contains the approbation of Daniel Calcuttensis, ep. Follows title in Arabic <sup>[4]</sup>, reverse blank.

A few years later, in 1840, appeared a new translation (xl, 662 pages, 8vo) at Valetta, on the island of Malta. It was the work of Fāris ibn Yūsuf, *al-Shidyāk* (Fāris ash-Shidyāk), a native of Mount Lebanon, Syria, who in later years called himself Aḥmad Fāris. He was professor of Arabic in the University of Malta, and translator of the whole Bible into Arabic. He worked under the supervision of a committee of Arabic scholars, which included Samuel Lee and Thomas Jarrett (1805–82), professor of Arabic, and afterwards regius professor of Hebrew at the University of Cambridge.

The edition of 1840 was reprinted in London in 1850, iv, 634, 2 pages, 12mo. It contained numerous alterations and corrections.

Selections from this translation were published in 1844 by the Prayer Book and Homily Society, London, 206 pages, 12mo, entitled: Portions of the Book of Common Prayer, . . . namely: The Order of the Morning and Evening Prayer, the Collects appointed for the Sundays and Festivals throughout the year ; also, the Order of the Administration of the Lord's Supper, or Holy Communion, and of the public Baptism of Infants, the Visitation of the Sick, and the Burial of the Dead . . . From the Arabic version lately printed at Malta.

A new edition was put out in 1884 by the S.P.C.K. It was a text revised by the Rev. F(riedrich) A(ugust) Klein, a missionary for the C.M.S., and originally a graduate of the Basle Mission House. He entered the services of the C.M.S. as a young man and laboured mostly in Palestine, beginning his work together with Dr. Nikolaus Carl Albrecht Sandreczki, and in Syria together with two other German missionaries, Johannes Zeller and J. J. Huber. From time to time they undertook missionary tours. It was on one of these journeys that Klein discovered in 1868 the famous Moabite Stone, containing the genuine record of the deeds of Mesha, king of Moab, nearly 3,000 years old. In 1877 the C.M.S. was obliged to withdraw two missionaries from

Palestine, one of them being Klein. He retired to Germany, and there employed his time upon linguistic work. In 1882 he had the honour of beginning the mission of the C.M.S. at Cairo, in Egypt, and remained there for some years, continuing at the same time his Arabic translations. He returned to Europe in 1893 and died in England, December 1, 1903.

Another version was made for the S.P.C.K. in 1886 by Antonio Tien, a S.P.G. missionary, xxi, 577 pages, 8vo. The prefaces are omitted in this edition. Tien was born, a Syrian Christian, June 13, 1834. He was educated at the Propaganda, Rome, and at St. Augustine's College, Canterbury. He obtained the degree of Ph.D. at Rome in 1852. The Ancient Syrian Church created him D.Th. in 1909. He was ordered deacon in 1860 and ordained priest in 1862. He was honorary secretary and chaplain to the English Egyptian Mission from 1869 to 1893, and became in later years professor at King's College. He is the author of grammatical publications on the languages spoken in the Levant.

Modern Maltese is a *patois* of Modern Arabic. The island of Malta has been under British rule since the year 1800. For many years it was the most important missionary station in the Mediterranean, and was occupied by all the missionary societies seeking to work in the Levant. The prevailing denomination is the Roman Catholic, whose worship is well described by the Rev. Henry Seddall, in *Malta, past and present*, London, 1870; pp. 309-315.

At Valetta, the chief town of the island, a printing press was established, which at one time was under the charge of John Kitto (1804-54), the deaf but learned mason who in later years did so much toward popularizing the best results of Biblical study and Oriental research. This press sent forth the Scriptures and tracts by the thousands in Maltese, Italian, Modern Greek and Arabic. Maltese was especially studied as an introduction to Arabic, and a large part of the Bible was produced in it.

The leading mind in the very important literary work carried on in Malta was for many years C. F. Schlienz, an accomplished scholar, who in sixteen years sent out from



the Malta press hundreds of thousands of portions of Scripture, books and tracts, in Italian, Maltese, Modern Greek, Turkish, Arabic and Amharic. Perhaps his most important work was the Maltese-Arabic Bible and Prayer Book, toward the production of which the S.P.C.K. gave pecuniary aid. This was granted, undoubtedly, after the receipt of a letter from Schlienzy, October 18, 1838. According to this letter :

“ Mr. Schlienzy, of Malta, was impressed in 1838 with the manifestation of friendly feeling expressed by the Coptic clergy and by their Patriarch, after seeing and reading the Prayer Book in Arabic. The priests, almost invariably, turned first to the Creeds, which, as three golden links, presented a pleasing attraction to their eye, and the catholicity of feeling thus evinced by the English Church gave them general satisfaction. They were also much pleased with the Communion Service, declaring that it removed from their minds those prejudices which had existed under the idea that Anglicans did not commemorate the Lord's Supper, or only once a year, and then in a manner unbecoming Christians ” [5].

The Maltese-Arabic translation of the Liturgy, entitled *Kġtieb it Talb ta' Āalenia*, &c., was published in 1845, by M. Weiss, at Valetta, xxiv, 300, 119 pages, 8vo. The Psalter, together with the Liturgical Epistles, Gospels and other passages of Scripture, appeared in this Maltese version translated by Michael Angelo Camillari, at the suggestion of George Tomlinson, first bishop of Gibraltar (1842-63).

Christoph Friedrich Schlienzy was born in Kirchheim unter Teck, in Wuerttemberg, October 26, 1803. He soon showed great aptitude in the acquirement of foreign languages. From 1821 to 1826 he studied at the Basle Mission House, preparing for the mission field. After completing his studies there he entered the service of the C.M.S., and spent a year and six months at Islington College studying Oriental languages. He was sent to Malta as assistant to the Rev. William Jowett [6], who was in charge of the mission press. An accident which befell him in Egypt, whither he had been sent to study Modern Arabic for the purpose of translating the Bible into Arabic, incapacitated him for a long time, at various intervals, from continuing his chosen work. In 1847 he began work at Basle as professor in the mission school, St. Chrischona, an institution founded by Christian Friedrich Spittler (1782-1867) in 1840 to advance the cause

of home missions. Here he died, after a most successful, though arduous work, on April 26, 1868.

[1] See the appreciative notice in Anderson, *The History of the Church of England in the Colonies*, Vol. II, pp. 117-130 (London, 1856).

[2] Upon his return from Aleppo, in 1683, Huntington was appointed provost of Trinity College, Dublin, a position held until 1692, when he was consecrated bishop of Raphoe. He was born in 1837 and died in 1701.

[3] See Allen and McClure, p. 201; McClure, *A Chapter in English Church History*: Being the minutes of the S.P.C.K. for the years 1698-1704; London, 1888; pp. 102, 103.

[4] For the Arabic titles of this and the following editions I refer to Vol. I, cols. 951, 952, of *Catalogue of Arabic Books in the British Museum*, by A. G. Ellis. London, 1894.

[5] Digest of the S.P.G. records, 5th edition, 1895, p. 805.

[6] On Jowett's work as secretary of the Malta Auxiliary see Canton, Vol. II, pp. 1, 2, 22-25.

## CHAPTER XX

### TRANSLATIONS MADE FOR THE CONVERSION OF THE MODERN JEW AMONG MANY NATIONS

NEXT in chronological order to the Arabic version of Pococke was the early endeavour of a converted Jew to reach his former co-religionists by a translation of the Book of Common Prayer into Hebrew. Johannes F. A. de le Roi, in *Die evangelische Christenheit und die Juden in der Zeit des Zwiespalts in der Christlichen Lebensanschauung unter den Völkern*. B. Grossbritannien und die aussereuropäischen Länder während des 19. Jahrhunderts<sup>[1]</sup>, p. 16, mentions the translations of the New Testament into Hebrew through the agency of the London Society for Promoting Christianity amongst the Jews, and then continues :

“ Ausserdem wurde die Liturgie der englischen Kirche ins Hebräische übersetzt, von 1834-36, und dadurch den Juden Form

und Inhalt des ihnen wenig bekannten christlichen Gottesdienstes näher gebracht. Man benutzte die Übersetzung des Proselyten Abraham Bar Jacob aus dem Jahre 1717, von der sich ein Exemplar in Dublin in Trinity College vorfand. Ebenso wurde von der Übersetzung des Common Prayer Book, welche der Proselyt [Christian] Czerskier in Warschau veranstaltet hatte, Gebrauch gemacht und dieselbe von M'Caul and Reichhardt revidirt. Diese Liturgie ward in den Gottesdiensten der Gesellschaftskapelle auf Palestine Place seit 1837 und in Jerusalem seit 1838 gebraucht. Da der jüdische Gottesdienst ein durchaus liturgischer ist, war die Einführung der hebräischen Liturgie im Missionsgottesdienst von Werth."

The translation of 1717 was not printed; but it is preserved in manuscript in the library of Trinity College, Dublin, and mentioned in the *Catalogue of the Manuscripts in the Library of Trinity College, Dublin*. By T. K. Abbott, 1900, p. 402, no. 1499: "Hebrew.—Book of Common Prayer in Hebrew. Dublin, 1717." Who Abraham Bar Jacob was, or when the manuscript was presented to Trinity College library, we are unable to say. The librarian of the college, Dr. T. K. Abbott, who kindly endeavoured to furnish the information communicated to the author his inability to find any clue regarding either point <sup>[2]</sup>. It seems to us that the manuscript was not presented by the translator himself, but rather by such a man as John Ste(a)rne (1660–1745), bishop of Clogher (1717–45), a graduate of Trinity College, Dublin, vice-chancellor of the university and a great benefactor, who, among other gifts, bequeathed to the college his manuscripts, of which he had a most valuable collection; or by William King (1650–1729), archbishop of Dublin.

The first printed edition of portions of the Liturgy in Hebrew appeared in 1833, entitled: "Liturgiæ Ecclesiæ partes præcipuæ; scilicet preces matutinæ et vespertinæ nunc primum in Hebraicam linguam traductæ. Londini: Impensis Friderici Bialloblotzky, 1833, 8vo, 2 parts. The

Hebrew title reads as follows: סֵדֶר תְּפִלּוֹת יִשְׂרָאֵל הַמְּאַמִּינִים:

בִּישׁוּעַ הַמָּשִׁיחַ נֶעֱתַק מִלִּשׁוֹן עֵנָנִי לִישׁ אֶל-לָשׁוֹן הַקֹּדֶשׁ:  
לוֹדֶנֶן [תְּקַנָּה]

A transliteration reads: Seder tēfillôth Yisrael ham-ma'aminim bishu'ā' ham-mashi. Ne'ētaq mil-lashôn English el lashôn haq-qodesh, London. A literal translation follows:

Order of the prayers of Israel, of those who believe in Jesus the Messiah. Translated from the English language into the sacred language. London. [5].593 (= 1833).

The translator, Christian Hermann Friedrich Bialloblotzky, was born of Jewish parents on April 9, 1799, at Pattensen, near Hanover, Germany. He died March 28, 1868, at Ahlden-an-der-Aller, Germany. When a young man he joined the Christian church. He wrote several works on Christian theology, and published also some on Jewish subjects.

Czerskier's translation of the Liturgy, referred to above, was first published in 1836. Scarce anything is known concerning him beyond the bare statement in Gidney's *History of the London Society for Promoting Christianity amongst the Jews* (London, 1908), p. 100 :

"A Jewish convert, Czerskier by name, who was in the Society's service as a translator and corrector for the press, devoted himself particularly to the translation of the Scriptures into Judæo-Polish, and the Liturgy of the Church of England into Hebrew."

Editions of this translation appeared in 1836 (1837); 1842 ( (8), 323, 123 pages); 1849 (1, 8, 323, 124 pages; paper,  $5\frac{3}{8} \times 8\frac{3}{8}$  inches); and in 1853 ( (19), 324, 124 pages; page,  $3\frac{1}{4} \times 6$ ; paper,  $4\frac{1}{4} \times 7\frac{1}{8}$  inches). The 1849 edition has an English title, reverse blank, preceding the Hebrew title.

The latter reads: סֵדֶר הַתְּפִלָּה בְּפִי מִנְהַג קְהֵלַת הַמְּשִׁיחַ  
שֶׁל מְדִינַת עֲנָנְלָאֵנְד וְאִירְלָאֵנְד: גִּדְפָם שְׁלִישִׁית בְּעִיר  
הַבִּירָה לִוְנֶדוֹן: בְּשָׁנַת הַמְּשִׁיחַ וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם  
וְסִלְחָתָם לְחַטָּאת עַמְּךָ יִשְׂרָאֵל:

Title as well as text are unpointed. A transliteration of the title, given here pointed for the sake of convenience, would be as follows: Seder hat-tēfillâh kēfî minhag qēhillath ham-mashîāh shel mēdīnāth England wē Irēland. Nidfas sēlishîth be'ir hab-birāh London. Bishēnāth ham-mashîāh, "we-āttāh tishmā" hash-shāmāiim wē-sālāhtā lē-ḥaṭa'th 'amēkā Yisrā'el." The following is a literal translation: "Order of Prayers, according to the rite of the congregation (i.e., the Church) of England and Ireland. Printed in the capital city of London. In the year of the Messiah: And



Thou in heaven hearest and forgivest the sin of the people of Israel" [3].

The date of publication is indicated by the letters in this quotation, which have a black-letter dot placed above them. These letters are called *literæ punctatæ*. In the edition of 1849, described above, these letters are  $\aleph = 1,000$ ;  $\beth = 400$ ;  $\daleth = 40$ ; and  $\underbrace{\text{v}} = 9 = 1849$ .

Of this translation Gidney, pp. 152-3, says:

"Another most important event was the publication, in 1837, by the Society, of the Liturgy of the Church of England in Hebrew . . . many important testimonies to the accuracy of the translation were received by learned divines and scholars. Missionaries of the Society, too, have testified again and again to the extreme usefulness of this Hebrew version of our Prayer Book, which has enabled services to be held in that language in the Society's churches in London and Jerusalem, and has been a standing witness to the Jew of the simplicity, the purity and the Scriptural character of Divine worship according to the rites of that Church of which the Society's missionaries are ministers. This is no small matter with a people who are greatly averse to anything which savours, however slightly, of idolatry. . . . Apart from its public use, moreover, it has been a guide to private devotion. Accustomed to a form of prayer all their lives, Jews need a substitute when they become Christians, and this the Prayer Book offers them" [4].

The two men who revised Czerskier's translation were McCaul and Reichhardt. Alexander McCaul was born in 1799, the son of Protestant parents. He early became interested in the spiritual welfare of the Jews, and devoted all his life to them. He began his missionary career at Warsaw, Poland, under the auspices of the London Society. In 1832 he settled in London, and took up his residence in Palestine Place, Cambridge Road, actively supported the London Society, and assisted in founding the Jews' Operatives Converts' Institution, at which most of the early publications of the Society were set up and printed. He was offered in 1841 the new bishopric of Jerusalem, but he declined, recommending his friend Michael Salomon Alexander. He was successively rector of several parishes in England. When the sittings of Convocation were revived in 1852, he was elected proctor for the London clergy, and he represented them until his death in 1863.—Johann Christian Reichhardt was born in 1803 at Ruhrort, Rhine Province, Germany.

He studied at the Berlin Mission Seminary of Father Johann Jaenicke (1748-1827). Through the agency of Sir George Rose, British Ambassador at Berlin, he entered in 1824 the service of the London Society for Promoting Christianity amongst the Jews. As a missionary of that society he worked in Poland, Bavaria and Holland. In 1830 he was called to London, to work among the British Jews conjointly with the future Bishop Alexander<sup>[5]</sup>. He died in 1872.

In 1829, the year in which the London Jew Society began its work in Smyrna, there appeared at Dublin, Ireland, \*Βιβλίον

τῶν δημοσίων προσευχῶν : שְׁעַר הַתְּפִלָּה וּסְדֵר הָעֲבוֹדָה : The Book of Common Prayer, civ, 106, 10, (1) pages ; 12mo. The book was written throughout in lithographic ink by Marianne Nevill within a month, for the use of Christian Israelites at Smyrna. The title and the rubrics are in Hebrew, Modern Greek and English. The edition contains the Calendar, Morning Prayer, the Litany and the first part of the Communion Office. Then follow, with a special title-page, the Collects, Epistles and Gospels, and the Catechism, likewise with a special title-page<sup>[6]</sup>.

Concerning Miss Nevill, the Rev. Francis L. Denman, secretary of the London Society for Promoting Christianity amongst the Jews, procured from the Rev. Dr. Arthur Lukyn Williams the following note :

“ Marianne Nevill is presumably referred to in De le Roi, volume II (1891), page 144, speaking of a service for Jews in Berlin : ‘ Die erste Anregung zu der Errichtung dieses Gottesdienstes hatte eine reiche Irländerin, Miss Neville, gegeben, welche, durch Krankheit ans Bett gefesselt, ihr Vermögen und die ihr noch gebliebenen Kräfte für die Mission verwendete ; besonders unterstützte sie auch die von der Posener Hilfsgesellschaft errichteten Schulen. ’—Possibly the General Neville who was one of the ‘ prominent new lay members of Committee ’ in 1820-1829 (GIDNEY, *History of the L.J.S.*, page 68) was a relation ”<sup>[7]</sup>.

A Church of England service was commenced in 1823 at Warsaw, Poland, and the following year a German service was established on Saturday and Sunday. The mission continued to prosper, and in 1841 there was published at Warsaw : “ Ein Auszug aus dem Allgemeinen Gebetbuch der Kirche von England und Irland.” Missions Buch-

druckerei. 1841. 40, 187 pages, 8vo. The Hebrew title reads:

קצור סדר התפלות כפי מנהג קהלת המשיח של

מדינת ענגלאנד ואירלאנד;

The book contains German and Hebrew text of the Morning and Evening Prayers, the Litany, and the Commandments. The Psalter occupies the greater portion of the text.

The Second Polish Revolution in 1846 and the severe outbreak of the cholera in 1848 hampered the work considerably. Three weeks before the death of Emperor Nicholas I the Poland Mission to the Jews was forced to close. Russian Poland remained closed to the Society for twenty years<sup>[8]</sup>—from 1855 until 1876.

A Hebrew translation of the American Liturgy was proposed to the General Convention of 1844 by Bishop Christopher Edwards Gadsden (1785-1852), of South Carolina (1840-1852). The matter was referred to the Committee on the Prayer Book. And there it has rested since.

Polish Jews speak a jargon variously styled Judæo-Polish, Judæo-German, Jüdisch-Deutsch, Jüdisch or Yiddish, the basis of which is German, with many Hebrew and a few Polish words. Various other vernaculars enter into the composition of Yiddish, according to the country in which the Jews happen to be residing. The result is a strange medley, the colloquial language and medium of communication—often the only one—of millions of Jews, with a large literature of their own<sup>[9]</sup>. In missionary circles much attention is being given to the problem of reaching these Jews by means of versions of the Holy Scriptures, tracts and liturgical collections. It is rather surprising that the London Society has not yet provided a Yiddish translation of the Liturgy, or of portions thereof, for this, the larger half of the present Jewish race, instead of issuing, as they did in 1899, a German edition of the Morning and Evening Prayer in Hebrew characters.

The pamphlet is entitled: סדר תפלת השחר והערב  
Die Ordnung der Morgen und Abendgebete für das ganze Jahr,  
welche gebraucht werden in der Christlichen Kirche von  
England und Irland. London. Gedruckt in dem Jahr  
von dem Messiah, 1899.

Title, reverse blank ; text, 35 pages, 16mo. The translation was made by the Rev. R. S. Spiegel, a missionary who worked in Whitechapel, Leeds, Hull and Spitalfields. He is a convert of the London Society. After years of work under the Society's auspices he left them to join another mission.

When Ferdinand of Castile drove the Jews from Spain in 1492, and when the Jews were exiled from Portugal in 1497, the greater portion of them fled to Constantinople, and settled there and in the neighbourhood. They still retain in common use the Spanish language of the fifteenth century strongly intermixed with Hebrew idioms. They go by the name of Sēphardim, in distinction from their Polish brethren, the Askēnazim. Their number is now about 70,000. They represent a form of Spanish which differs dialectically from that current in Spain.

The Book of Common Prayer was translated into Judæo-Spanish by John Baptist Cohen, called "John the Evangelist." It was printed at Smyrna in Rabbinical Hebrew characters in the year 1844. Cohen and a friend had been baptised in Constantinople by the Rev. John Hartley about 1826, whereupon both were seized, thrown into prison and bastinadoed. When they were at last set free in 1828, Cohen went to Smyrna and there preached the Gospel to the Jews. Eventually he was seized again and condemned to death in 1838. The death sentence was commuted to imprisonment for life. After a time he succeeded in escaping to England, where he was heartily welcomed. Some indiscretion while at the University of Oxford almost ruined him. He sincerely repented, and returned to Smyrna as an assistant in the mission, of which he took entire charge after the retirement of the Rev. W. B. Lewis. Here also he translated into Judæo-Spanish the Bible and the Book of Common Prayer. In 1844 Cohen resigned his missionary work, but he continued his services as a translator. The greater portion of the edition of the Liturgy in Judæo-Spanish was destroyed by a disastrous fire on July 3, 1845. This explains the fact that at present only a very few copies of the book are known to exist. During the latter years of his life Cohen was in charge of a



depôt at Smyrna for the sale of the Holy Scriptures. He died of fever during the early fifties of the last century.

Selections of the edition of 1844 were printed in 1872 at Constantinople. A transliteration of the title runs thus : El libro de Ōraciones asegun el uzo de la Qēhillah del Meshiakh de Inglaterra i Irlanda. Constantinopla. Estampado de A Buyanian en año del Meshiakh, 1872. 190 pages, small 8vo. Title, reverse blank ; text, pp. 3-190. The book is printed in the Rabbinical Hebrew character.

The revisers and editors were the Rev. J. M. Eppstein and the Rev. Christian Samuel Newman. John Moses Eppstein was born of Jewish parents at Memel, in Prussia, in 1827. From 1851 to 1867 he was a missionary at Bagdad. He was then transferred to Smyrna, where for eighteen years he did devoted work. He was a faithful man, who by his medical skill found entrance among the people. From Smyrna he returned to England and laboured for nine years (1885-94) in London, and the last nine years of his life in Bristol, where he died in the spring of 1903.—Newman studied at the Hebrew College of the London Jews' Society, and was ordained deacon and priest in 1864 by the bishop of Gibraltar. He served the society as a missionary from 1857 until his death in 1881.

[1] *Schriften des Institutum Judaicum in Berlin*, No. 9, Vol. III.

[2] Dr. Abbott's communications were of January 1 and 31, 1912. —There is not the slightest allusion to the gift of the manuscript to be found in Taylor's *History of the University of Dublin* (London, 1845), in Stubbs, *The History of the University of Dublin . . .* (Dublin, 1889), nor in *The Book of Trinity College, Dublin, 1591-1891* (Belfast, 1892).—As a mere curiosity we mention here : "A short Catechisme, by law authorised in the Church of England, for young Children to learne. Translated into Hebrew, by Thomas Ingmethorpe." (London : R. Milbourne, 1633 ; 38 pp. ; 8vo). Ingmethorpe (1562-1638) was a schoolmaster and M.A. from Brasenose College, Oxford, 1586. Wood, *Athenæ* (ed. Bliss), Vol. IV, p. 592, speaks of him as a famous schoolmaster and eminent in the Hebrew tongue.

[3] A quotation from 1 Kings, chap. viii, verse 34.

[4] See also Gidney, pp. 179 and 263. Of the Hebrew translation St. Clair Tisdall justly remarks that, "as it is mainly intended for

the use of Hebrew Christians, it would have been much more useful and would have had much greater charm for them had the translators adopted as much as possible the phraseology employed in the very ancient Synagogue Service-Book familiar to them all since infancy."

[6] On Alexander (1799-1845), the first Episcopal Bishop of Jerusalem (1841-45), see "Biographies of Eminent Hebrew Christians, IV: *Bishop Alexander*." By the Rev. W. T. Gidney. (London: London Society for Promoting Christianity amongst the Jews, 1903; 28 pp.; portrait; 24mo). De le Roi, *M. S. Alexander*, ev. Bischof von Jerusalem. Leipzig, 1897. 8vo.

[6] A copy of this now rare publication is in the library of the General Theological Seminary, New York, N.Y.

[7] In this connection I beg leave to acknowledge my indebtedness to the Rev. F. L. Denman for much information and material furnished toward the construction of this chapter. Likewise, I beg to thank my friends Professor Leo Wiener, of Harvard University, and Dr. I. M. Casanowicz, one of the curators of the Smithsonian Institution, Washington, D.C., for advice and assistance.

[8] See Gidney, p. 286.

[9] See Leo Wiener, *The History of Yiddish Literature in the Nineteenth Century*, New York, 1899; and Pinès, *Histoire de la littérature judéo-allemande* . . . Paris, 1911.

## CHAPTER XXI

### ARABO-TURKISH AND ARMENO-TURKISH VERSIONS

THE chief speech of European and Asiatic Turkey, and the official language of the Turkish empire, is Osmanli. It differs from other Turkish dialects mainly in the extensive adoption of Persian and Arabic terms, especially in jurisprudence and theology.

Editions of the Book of Common Prayer in Turkish are printed in two different characters—Arabic or Armenian—according as they are intended for Turks or for Armenians who speak Osmanli. Books in these characters are distinguished as Arabo-Turkish or Armeno-Turkish.

In 1819 Constantinople was occupied by the C.M.S. as a second mission centre of its Mediterranean Mission, Malta

having been the first since 1815. Constantinople was abandoned again in 1821, in consequence of an outbreak of fanaticism among the Turks, caused by the Greek War of Independence. Nine years later the Rev. Johannes Zeller (died 1902) and the Rev. Peter Fjellstedt were stationed in Smyrna, the centre of Greek culture in Asia Minor. Fjellstedt was a Swede, who had been invalided from India, having been with Carl Gottlieb Ewald Rhenius (1790-1836) of the C.M.S. in Tinnevely. In 1840 he was recalled to England and retired. Two years after his retirement the S.P.C.K. published for him at Leipzig, through R. Tauchnitz, a translation of the Liturgy into Turkish (712 pages, 8vo), in which he had enjoyed the assistance of a native convert of Constantinople.

An edition of portions of the Book of Common Prayer in Arabic character was published in London by the S.P.C.K., 1858. A revised text of these portions, edited by the Rev. Dr. Antonio Tien, was published by the same society in 1864.

Of far greater value than the translations just described was that of Dr. S. W. Koelle, in 1883. Sigismund Wilhelm Koelle was born at Cleebrohn, in Würtemberg, in 1820, and died in London, 1902. He was educated at the Basle Mission House and the Church Missionary College at Islington. He studied with marked success Arabic under Heinrich Ewald at Tübingen, where also he obtained his degree of Ph.D. He went first as missionary to Sierra Leone, where during a five years' sojourn he collected the materials for his great work *Polyglotta Africana*; or, a comparative vocabulary of nearly three hundred distinct African languages (London, 1854, vi, 24, 188 pages, folio), a work which the French Institute crowned with the great Volney prize in 1855.

In 1859 the C.M.S. sent to Constantinople the ablest of their Mohammedan missionaries, Dr. Karl Gottlieb Pfander and Koelle. Pfander (1803-1865) graduated from the Basle Mission House and became missionary of the C.M.S. at Agra in 1840 and at Constantinople in 1859. In the first few years of this renewed missionary activity at Constantinople hopes were of the brightest. Many Turks showed receptivity toward the doctrines of Christianity. But soon violent attacks were made against Christian missions in

Constantinople. The missionaries were imprisoned and, when liberated through the efforts of the British Government, open propagandism was once for all forbidden by the Porte. The mission never fully recovered from the blow it had received. Koelle remained in the service of the C.M.S. until 1877, and after retiring from active service lived quietly in Constantinople, trying to win his neighbours, but with only small success.

An event which occurred in 1879 in connection with this mission caused a great commotion in Europe. Dr. Koelle was secretly translating the Book of Common Prayer into Turkish, with the help of a very distinguished Ulema, Ahmed Tewfik (baptised John Tewfik), a professor and lecturer in leading mosques. Suddenly both were thrown into prison by the police. A naval demonstration, accompanied by a stern ultimatum from the English Prime Minister, Lord Beaconsfield, was required to effect the alteration of the sentence of death on Ahmed Tewfik to banishment to Scio. Tewfik escaped, later on, to London, where his baptism in 1881 created a sensation.

Koelle's translation was printed by the S.P.C.K. in 1883. 47, 786 pages, demy 8vo. Long lines; rubricated throughout, with red ruled border. The version was accurate and yet idiomatic, for Koelle was one of the greatest linguists on the C.M.S.'s rolls of missionaries. The transliterated title reads :

\* Du 'ai 'Ūmūmī Kitābī | dir kī | Inkilterā Kilisāsīnīn  
'Adat ve Tārīkī uzere 'Ūmūm i 'Tbādat | Du'ālarī  
īla Ramzīn i mafrūzīnīn Jjrasī ūsulīnī | va Kilisānīn  
sa'ir āyīn va Rūsūminī, | Hāwī dir | va būnīn īla  
barābar | Kilisalar da ya hālī īla va ya makām īla  
kara'atī murattab oldighī wajh ūzere. | Zabūrī  
ya'nī mazāmīr Dāwūdī. | va Apışkop va Pāpās va  
Shammaslarīn | Ta'yīn va Tanzīm va Taqdisīn  
shakl va suratinī | va otuz tokuz 'adad 'aka'id  
Diniyya yī | jāmi'dir.

This would be in English translation: "It is the Book of Common Prayer, which contains common prayer and the method of the administration of the canonical requirements,



and other rites and ceremonies of the Church, according to the custom and usage of the Church of England. And it also includes the Psalter or Psalms of David, arranged so as to be read or sung in the churches. Also the form of the consecration, ordination and ordering of Bishops, Priests and Deacons. And the Thirty-nine Articles of Faith <sup>[1]</sup>.

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"It is to be regretted that there has been a divergence in language among the modern Armenians. Only a few, even among the clergy, understand the difficult classical Armenian. In Modern Armenian there are two dialects which differ considerably, the Eastern, or Ararat dialect, and the Western <sup>[2]</sup>. Many have altogether given up the use of their native tongue. In many parts of the eastern highlands Kurdish has become the prevalent language. Still greater is the number of those who have adopted Turkish, which, however, with the inconsistency peculiar to many Orientals, who retain their written characters longer than their language itself, they write in Armenian script. This Armeno-Turkish has developed into a separate mixed dialect" <sup>[3]</sup>.

In this mixed dialect portions of the Prayer Book were translated by Mëgërdich Shahanian, who had been Armenian bishop of Aintab, in Cilicia, and joined the Anglican Church in connection with the vigorous Protestant propaganda promoted by Bishop Gobat of Jerusalem in 1863. Mëgërdich succeeded in attracting a good many members to his congregation, for whom primarily his translation was made. It appeared in 1880 from the press of the S.P.C.K., Gilbert and Rivington, printers, London. 150 pages, 16mo. Its title, in transliteration, reads :

\* Ingilteranin va Irlandarin | Birlashmish kilisalarinin | şabah va akhsham | Duwalarinin | va | Surp ha-ghortutyunin | Vaptizin Istintağın Troshmun Kā'idalarī | Inglizjadan Shāhāniān Gerabadiv Mīgirdich ark Yeblsūn alī ila Turkchaya tarjuma olmushdur. | London. | Kristian Nalijsirkatinin hūmmatī | ila Ṭab 'Olūdū. | 1880.

"The Morning and Evening Prayers of the United Churches of England and Ireland. And the forms of the Holy Communion, Baptism, Catechism and Confirmation. They are translated from English into Turkish by Shahanian, under the

direction of the venerable Ark Yeblsun. London: Under the auspices of Christian Knowledge Society."

Of the translator the late Bishop Gobat says :

" My fourth missionary is my dear brother Megherditsch, formerly an Archbishop of the Armenian Church. For the last five years he has had the charge of the Protestant Episcopal congregation at Aintab, where, I believe, he was born and where for twelve years he held the office of Bishop. Besides discharging the duties of his pastoral office, Archbishop Megherditsch maintains an extensive correspondence with a great number of priests who are dissatisfied with the state of their own church, and who, with their congregations, would like to follow his example and join the English Church. . . ." [4]

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[1] For transliteration and translation of this title and a few more of the Near-Eastern group I am indebted to Professor Abraham Yohannan, Ph.D., of Columbia University, New York, a priest in the diocese of New York.

[2] See Chap. XXII, " The Armenian Translation."

[3] Richter, *A History of Protestant Missions in the Near East*, 1910, p. 45.

[4] *Samuel Gobat, Bishop of Jerusalem, His Life and Work*, New York, 1888, pp. 360, 361 ; also *ibid.*, pp. 380-382, 387, 388.

## CHAPTER XXII

### THE ARMENIAN TRANSLATION

THE Armenian language belongs to the Iranic branch of the Aryan family of languages. Modern Armenian has dropped many of the older forms and constructions and contains Persian and Turkish roots and idioms. It is divided into (1) Eastern or Ararat, spoken in the neighbourhood of Tiflis, in Persia and in India, and (2) Western or Constantinople, spoken in Constantinople and in Asia Minor, and differing more widely than the Eastern from the ancient form of the language.

A version of a portion of the Liturgy into Eastern Armenian, by Johannes Ardall, a young Armenian resident of

Calcutta, was published by Bishop's College, Calcutta, in 1827, 8vo. It was revised "by men of dignity and station" in the Armenian Church.

Twenty years later the Right Rev. H. Southgate superintended the translation and publication of an edition into the western dialect, which was printed in 1847 by the S.P.C.K. at Constantinople. (64), 822 pages, 8vo.

Horatio Southgate was born in Portland, Maine, U.S.A., July 5, 1812. He was a Congregationalist, and studied for several years at Andover Theological Seminary for the Congregational ministry. In 1834 he applied for Orders in the Episcopal Church, and was confirmed in October of the same year. He was ordered deacon in Trinity Church, Boston, Massachusetts, in 1835, and soon after appointed by the Foreign Committee of the Board of Missions to make an investigation of the state of Mohammedanism in Turkey and Persia. He sailed from New York in 1836, and was occupied for five years in this field of research. He was ordained priest in 1839, and appointed missionary to Constantinople the following year, serving for four years in that capacity, during which time he made a tour through Mesopotamia. The results he published in a *Narrative of a Tour through Armenia, Kurdistan, Persia, and Mesopotamia*. 2 volumes. New York, 1840. The Episcopal Church having resolved at that time to send henceforth bishops into the foreign missionary field, Dr. Southgate was consecrated bishop for the dominions and dependencies of the Sultan in Turkey, in St. Peter's Church, Philadelphia, Pa., October 26, 1844. In the following year he returned to Constantinople, and was occupied in the performance of the duties of his office until 1849. He then returned to the United States and offered his resignation, which was accepted by the House of Bishops in 1850. From 1850 until 1872 he held several rectorships, retiring in the latter year from active work. He died in Astoria, on Long Island, April 11, 1894.

Southgate's edition was revised and re-issued, with some corrections by Charles Rieu, in 1854. Thirteen years later—in 1867—an entirely revised edition was published by the S.P.C.K., the revision being made by Professor Rieu. (64),

822 pages, fcap. 8vo. Printed in long lines, with headings, etc., in Armenian.

The transliterated title of this version reads :

\* Girk | Hasaragats Aghotits | yev | Khorhurtneru  
maṭagararutian | yev yegeghetsvo ūrish | Avaro-  
ghutyunnerun yev dzeserūn, ist sovorutian Angghio |  
yev Irlandio miatsial | Yegeghetsuyn. | Mian-  
gamain Daoti | markareyin saghmosnerū | yev |  
Yepisgoposnerū Kahanannerū | yev Sarkavaknerū |  
Tsernadrutian Gargavoroutian | yev Kahanaya-  
gordzutian | tseve yev Yeghanage. | Kristoniagan  
Gidutiune Harajatsūnogh | Jngerutian Artiambke  
Ṭibagirwadz. | London. | 1867.

A literal translation reads: "The Book of Common Prayer and of the Administration of the Sacraments, and of other ceremonies and rites, according to the Use of the United Churches of England and Ireland. Together with the Psalms of the Prophet David. And the form and manner of consecration, ordination and ordering of Bishops, Priests and Deacons. Under the auspices of the S.P.C.K. London: 1867."

Charles Pierre Henri Rieu (1820-1902) was professor of Arabic and Persian in University College, London; later on keeper of the Oriental manuscripts in the British Museum, and from 1894 until his death—March 19, 1902—professor of Arabic in the University of Cambridge, succeeding William Robertson Smith (1846-94).

For the use of his congregation, consisting of Armenians, Syrians and other representatives of the Near East, Professor Yohannan, of Columbia University, in the City of New York, prepared and printed in 1892 an Armenian translation of the Order of the Evening Service of the Episcopal Church, entitled Garg | Yeregoyan Bashdamunki | Yebisgobagan Yegeghetso. (12) pages, 12mo.

For his Syriac community the same translator published in 1904 Ṭakhsa | Daṣhuṭa dramsha Akh | Riza dita dspiskopeta dAmerica. | Mpushka be Awraham Yokhannan. New York, 1904, *i.e.*, "The Order of the Evening Prayer, according to the custom of the Episcopal Church of America. Translated by Abraham Yohannan." 6 pages, 12mo.



This, according to a statement of the translator, is the only modern Syriac translation of any portion of the Prayer Book.

## CHAPTER XXIII

## THE AMHARIC TRANSLATION AND NOTES ON THE ABYSSINIAN MISSION

THE only Amharic translation of the Book of Common Prayer was printed in 1842 by Richard Watts for the S.P.C.K. It is a volume of (34), 522 pages, demy 8vo, printed in long lines. The reverse of leaf 1 (*i.e.*, p. 2) contains the Latin title :

\*Liturgia, | seu | Liber Precum Communium, | et |  
Administrationis Sacramentorum, | aliorumque  
Rituum et Cæremoniarum ecclesiæ, | juxta usum |  
Ecclesiæ Anglicanæ et Hibernicæ : | unà cum  
Psalterio, seu Libro Psalmorum, | cui accedit |  
Forma et modus creandi, ordinandi, et consecrandi  
episcopos, presbyteros et diaconos, | Amharice.  
Opera et studio | Caroli Gulielmi Isenberg.  
Londini : | Impressit Ricardus Watts, | impensis  
Societatis ad cognitionem Christianam | promo-  
vendam institutæ. | MDCCCXLII. |

Facing the Latin title is the Amharic title, in lines alternately red and black.

Karl Wilhelm Isenberg was born in Barmen, Germany, September 5, 1806, and died at Stuttgart, October 10, 1864. He was the son of pious, God-fearing parents, and from early youth had a longing for the vocation of a foreign missionary. But he was not able to realize this wish until some time after he had learned the trade of a tinsmith. On December 8, 1824, he entered the Basle Mission House as a student. He completed his course and attended at the same time lectures in the University of Basle. He then proceeded to Berlin and studied exegesis under Neander, Hengstenberg and others, intending to use this additional information in the work of translating the Bible into foreign languages. Returning to Basle, he taught in his *alma mater*

for a brief period, and was then employed by the C.M.S. as a translator for the Malta auxiliary. He was ordained in England. The sudden death of Christian Kugler in Abyssinia left Gobat there alone, and Isenberg was sent to him as his colleague. Sickness compelled Gobat soon to retire and Blumhardt was sent to take his place. After a three years' stay in Abyssinia the missionaries were banished from the country by the hostile authorities. Isenberg and Krapf, who had also worked there, went to Shoa, at the invitation of King Sahela Salassie. In 1840 Isenberg came to London to carry through the press a number of books translated by him into Amharic. Among them was the Book of Common Prayer. The publications opened up the study of Amharic in Europe. Upon his return he found himself barred from re-entering Shoa, and had to give up the mission.

The society then sent him to Bombay. Here he engaged in teaching and in mission work, for which purpose he studied Marāṭhī. Arduous work and close confinement broke his health, so that in 1852 he was obliged for a time to return to Europe. In 1854 he went out again to Bombay, where for ten years he laboured among the small native congregations. Ill, he returned to Germany in 1864, and died there soon after his arrival.

The Psalter contained in Isenberg's translation of the Prayer Book was revised by Johann Martin Flad, of the London Jews Society. It was printed in 1872 at Basle at the expense of the S.P.C.K. and the Bible societies of Stuttgart and Basle.

Associated with Isenberg's missionary and literary work was his friend and fellow-student, Krapf, one of the great missionaries of the nineteenth century.

Johann Ludwig Krapf was born at Derendingen, near Tübingen, Württemberg, January 11, 1810. He was educated at the Basle Mission House and sent by the C.M.S. to join the Abyssinian Mission begun by Samuel Gobat (1799-1879), in 1830, and conducted by Isenberg and Blumhardt. Soon after his arrival the missionaries were expelled through the hostile influence of two French Roman Catholic priests. Invited by the king of Shoa to visit his country, Krapf left Suez with Isenberg in 1839. While Isenberg went to England

as stated above, Krapf remained and studied the Galla language, labouring at the same time among the Abyssinians. His report of two journeys among the Gallas was favourably received by the C.M.S., and their committee was impressed with the providential opening both in Abyssinia and among the heathen Galla tribes, so that they resolved to form the Abyssinians into a new mission, to be called the East African Mission. Having thus received the approval of the committee, Krapf sailed with his wife for the Zanzibar coast from Aden, landing January 3, 1844, at Mombasa, which he selected as the site of his mission. Here he devoted himself with zeal to the work of his mission, especially to the study of the languages of the region.

In 1846 he was joined by Johann Rebmann (1820-76), the discoverer of the Kilimanjaro (May, 1848), and together they established the mission station at Kisulutini, in the Rabai district.

In later years Krapf established and directed the remarkable "Pilgrim Mission," in connection with the St. Chrischona Institute, which was to begin the "chain of missions" from the North instead of from the East. Twelve stations were planned, from Alexandria to the boundary of Abyssinia, each of which was to bear the name of one of the apostles and to be manned by laymen, known as "pilgrims," the whole route being called "the Apostles' Road." The fall of King Theodore of Abyssinia in 1865 put an end to the Abyssinian Mission.

In 1855 he returned to Europe, and though he went twice again to Africa on temporary missions, the great work of his later years was linguistic. He died at Kornthal, in Würtemberg, November 26, 1881<sup>[1]</sup>.

"Dr. Ludwig Krapf," says Sir Harry Johnston, in *The Colonization of Africa*, p. 149, "is justly a great name in African exploration, African philology, and African Christianity"<sup>[2]</sup>.

Isenberg, Krapf and their colleague Gobat, all three originally craftsmen, and educated in the same institution, formed a most remarkable combination. Gobat was the church statesman, who with tact and energy maintained the cause of his Divine calling before the superior authorities

of the church and the mighty in the land, being the strongest character of the three, in spite of his youthfulness. Isenberg was the plodding German man of letters, whose chief joy it was to study foreign languages, write grammars and school-books and lay the foundation of a Protestant literature. Krapf was the man of bold projects, full of brilliant ideas and far-reaching plans. First he fascinated the Protestant public with the scheme of the Apostles' Road, and later with the similar plan of establishing a chain of missions right across Africa, from east to west, from Mombasa to Yoruba. God led all three of them later in a marvellous way. Gobat, as bishop of Jerusalem, was to develop the full weight of his personality; Isenberg went to India as a missionary and devoted his talents to further study and to educational work; Krapf became the enthusiastic pioneer of the route from the east coast of Africa into the pathless interior [3].

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[1] See Johann Ludwig Krapf, *Travels, Researches and Missionary Labours in Eastern Africa*; with Appendix by E. G. Ravenstein. (London: Trübner, 1860.) ii, 566 pp.; illustrations, portraits, maps; 8vo.—W. von Claus, *Johann Ludwig Krapf*; Basle, 1882; vi, 224 pp.; portrait; 8vo. On Rabai and the work of Krapf and of his successors see also O'Rorke, *African Missions*, Chap. XI.

[2] We fully agree with Sir Harry's statement, *ibid.*, p. 150, that the Church Missionary Society "stands out conspicuous for the magnificent philological work done by its agents in Africa. Especially notable among them have been Dr. S. W. Koelle, Mr. Reichart, the Rev. James Frederic Schön, Bishop Crowther, Krapf, Rebmann and J. T. Last." And p. 157: "To the Universities' Mission is due much valuable linguistic work on the part of the late Bishop Steere, Mr. Madan, and the late Bishop of Likoma (better known as Archdeacon Chauncey Maples)."

[3] See Richter, *loc. cit.*, page 379.

## CHAPTER XXIV

### PERSIAN TRANSLATIONS

SAMUEL LEE, the well-known Orientalist, was born in 1783, and died in 1852. While a carpenter's apprentice he had acquired a knowledge of Latin, Greek, Hebrew, Syriac,



Arabic, Persian and Hindûstâni before he was twenty-five years of age. He became known to Dr. Claudius Buchanan, who introduced him to the Rev. Josiah Pratt, secretary of the C.M.S. Lee was sent to Cambridge University at the expense of the society, where he quickly made his mark as a scholar, was for some years employed by the committee of the C.M.S., and called "the Society's Orientalist." He became professor of Arabic in Cambridge in 1819, and regius professor of Hebrew in 1831. His publications were numerous, but all evince learning and literary ability of a high order.

In 1817 and 1818 he superintended the publication of Henry Martyn's translation of the Prayer Book into Hindûstâni. In 1828 he published, together with Mirza Muhammad Ibrahim, teacher of Persian at the East India College, Haileybury : *Liturgiæ Ecclesiæ Anglicanæ partes præcipuæ, scilicet Preces Matutinæ et Vespertinæ, Ordo administrandi Cœnam Domini et Ordo Baptismi Publici, in linguam Persicam traductæ . . . Londini : Prayer-Book and Homily Society, 1828. 72 pages, 12mo.*

The next translation was the work of Ernst Trumpp. He was born at Ilsfeld, near Besigheim, in Würtemberg, March 13, 1828. While a student of theology at Tübingen he pursued with zeal Sanskrit and Arabic under professors Rudolf von Roth and Heinrich Ewald. Political conditions induced him, in 1849, to go to England, where, as assistant in the library of the East India House, he devoted much time to the study of Persian and the modern dialects of India. When, in 1852, the C.M.S. wanted a scholar who would be able to make these dialects grammatically and lexicographically more accessible to missionaries, as well as to scholars in general, Trumpp was the unanimous choice of the committee. He accepted gladly, all his desires tending toward just such work as mapped out by the committee. At Karachi (Kurrachee), British India, he took up with a learned Persian the study of Modern Persian, which enabled him to publish for his society a new Persian translation of Portions of the Book of Common Prayer. London : S.P.C.K., 1866. His health had compelled him to leave India in 1860 ; but he returned there in 1870 to prepare

for the English Government an edition of the *Adi Granth*, the liturgy of the Sikhs. He came back to England in 1872, and two years later was called to the University of Munich as professor of Oriental languages. Here he died in 1885. Trumpp was not only a great Orientalist, but also a devout Christian who placed all his great learning and accurate scholarship at the service of the mission cause.

Some eight years after Trumpp's translation appeared another by the Rev. Canon George Ledgard, of Bombay. He had graduated from St. Augustine's College, at Canterbury, in 1859, was ordered deacon in 1863, and ordained priest in 1864. From 1863 until 1906 he was a S.P.G. missionary to Hindûstâni-speaking natives in Bombay, and hon. canon of the Bombay Cathedral from 1901-06. In the latter year he retired after more than forty years of faithful service.

The latest translation appears to be that of Canon Robert Bruce. Bruce graduated A.B. from Trinity College, Dublin, in 1857, was ordered deacon and ordained priest in 1858. From 1858 until 1869 he was a C.M.S. missionary in Northern India, the Punjab, and at Julfa, Persia, from 1869-93. From 1895-96 he was professor of Persian in University College, London. His Persian translation of the Liturgy appeared first in 1882, published by the S.P.C.K. An 1898 edition, 171 pages, fcap. 8vo, is entitled :

\* Kitāb i Namāznāmah 'i 'Āmi | Kilisāi Muḳaddas i  
 Inglisṭān | Dar Jrān | kī ba Dast aḳal al-'ibād  
 Robert Bruce | Kashīsh i Inglīs Tarjumah shud. |  
 Va ba nafakāh 'i Jamā'at i Mūta'ayin | barāi |  
 Intishār i 'Ulūm va fūnūn i Dīn | i Masīhī dar Dār  
 is-Saltanat Landan | Maḥmiyyah i ḥilya ṭab'  
 pushīd. | ba tārikh i ۱۳۱۱ Māh i March, sana'i ۱۸۹۸ |  
 Masīhiyyah.

A literal translation reads as follows: The Book of  
 Common Prayer | of the Holy Church of England | in  
 Persia, | which has been translated by the least of the  
 servants (of God), Robert Bruce, the English priest. |  
 And by the expenses of the congregation appointed | for  
 disseminating the knowledge of the | Christian religion was

published in the beautiful Metropolis, City of London | on the 31st of the month of March, Christian year, 1898.

It was this zealous missionary who really forced the hand of the C.M.S. to invade Persia in the name of the Lord. Recognising the importance of the Persian language for intercourse with the higher classes on the Afghan frontier, he obtained leave when returning to India, in 1869, after his first furlough, to go viâ Persia and spend a year there. He proceeded to the old capital, Ispahan, and took up his residence at Julfa, the Armenian quarter of the capital, in which Christians were allowed to live. Providential circumstances were gradually opening the way for the future Persian Mission, which was formally adopted in 1875. Dr. Bruce retired from the Persian work in 1893, after thirty-five years of most valuable service. According to the latest issue of Crockford, he is still living as rector of Little Dean, Gloucester, England.

## CHAPTER XXV

### JUKES' PASHTU TRANSLATION

PA(U)SHTU is the language of some 5,000,000 people inhabiting Afghanistan and adjacent territory. It is also called the Afghan language or Afghani. It belongs to the East Iranian branch of languages, a modern representative of the ancient "Medic" language, of which the Avesta is the sole surviving literary monument. It is the *lingua franca* for a large area, and is written with Arabic characters modified by adding dots, as in Persian, and in a few cases in a fashion peculiar to Pashtu.

The Liturgy was translated into this language by the Rev. Dr. Jukes, and published by the S.P.C.K. in 1893. (28), 329, (3) pages, fcap. 8vo. The text, printed by photography, has two columns to the page, and is entirely in Pashtu. The title-page reads :

\* Kitāb | da 'Amo Dua'o | o | da Sacremantano ta'mīl |  
o | da Kilīsiyē da Nūro Rasmuno o | Dastūrūno |  
chih pah kash da zabur kitāb o Mas'alī da Dīn |

shāmli dī | Muāfiḵ da tārīkī da Kilīsiyē da Inglistān |  
 Lah Tarafah da Kristyan Nālij sosaitī neh. |  
 Landan. |

*i.e.*, The Book of Common Prayer and Administration of Sacraments, and of other customs and usages of the Church. It contains also the Book of Psalms and the questions of religion, according to the method of the Church of England. By the Society for Promoting Christian Knowledge, London.

Worthington Jukes was for fifteen years a C.M.S. missionary at Peshawar. He is a B.A. of Trinity College, Cambridge, 1871; M.A., 1874; was ordered deacon for colonial service in 1872 by the bishop of London, and ordained priest at Calcutta in 1874. From 1872-74 he was missionary at Amritsar, and thence transferred to Peshawar, whence he resigned in 1890. From 1899-1907 he was rural dean of Cadbury. At present he is rector of Shobrooke, Crediton. Dr. Jukes, in conjunction with his colleague of the C.M.S., the Rev. Thomas Patrick Hughes, revised also the translation of the New Testament, of the Pentateuch, and of the Psalms into Pashtu (1890, 91). The revision was made under the direction of the Right Rev. Thomas Valpy French, bishop of Lahore.



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PART THE FOURTH  
THE BRITISH EMPIRE IN INDIA  
AND THE FAR EAST





## CHAPTER XXVI

### INTRODUCTORY

“ The first non-Roman Mission to India (since the Reformation)—viz., that begun by the Danish Lutherans Ziegenbalgh and Plutscho, at Tranquebar in 1706—originated from the example of the S.P.G. in America. Its object at the outset was promoted by the Society, and it was largely assisted by the S.P.C.K., to whose care many of the stations were afterwards transferred. Independently of this, the S.P.C.K. began a Mission of its own in Madras<sup>[1]</sup> in 1798. This, with the adopted Missions and others subsequently opened by the S.P.C.K. in Southern India, was carried on for nearly 100 years by German Lutheran missionaries<sup>[2]</sup>.

“ As a result of the ‘ due settlement of the Episcopal authority in India ’ by the foundation of the bishopric of Calcutta in 1814, the S.P.G. extended its operations to that country by undertaking, in 1818, the establishment of Bishop’s College, near Calcutta. Its first two missionaries (the Rev. Dr. W. H. Mill and Mr. J. H. Alt)<sup>[3]</sup> arrived in February, 1821, and the college, opened in 1824, became the centre of active missionary operations in Bengal.

“ The transfer of the S.P.C.K. Missions in Southern India to the S.P.G. in 1825 put an end to the anomaly of employing Lutheran, instead of Anglican missionaries, ‘ the invariable practice ’ of the S.P.G. being to employ only ‘ episcopally ordained missionaries.’ The Missions at the time of the transfer embraced 8,352 Christians under the care of six missionaries.

“ The fields since occupied by the S.P.G. in Asia have been : Bombay Presidency in 1830, the North-Western Provinces 1833, the Central Provinces 1846, Assam 1851, the Punjab 1854, Burma 1859, Cashmere 1866, Ajmere 1881, Ceylon 1840, Borneo 1848, the Straits Settlements 1856, China 1863, Japan 1873, Corea 1889, Manchuria 1892, and Western Asia, temporarily, in 1842 ”<sup>[4]</sup>.

Not only the S.P.G., but almost all missionary societies of many countries, of Europe and America, are represented in Asia

“ and every variety of missionary work is going on—bazaar preaching, village itineration, lectures and conversations, zenana visiting, vernacular schools, highschools and colleges, orphanages and boarding-schools, hospitals and dispensaries. We find C.M.S.

and other missionary societies' men and women engaged in all these fields and activities" [5].

India, including Burma, has a total area of 1,766,597 square miles and a population (in 1901) of 294,361,056. This vast mass of people does not constitute a single nationality, neither is it divided into a number of different nations of distinct blood and distinct language. They are drawn from four well-marked elements: the Non-Aryan tribes or aborigines of the country; the Aryan or Sanskrit-speaking race; the great mixed population which has grown out of a fusion of the two previous elements; and the Mohammedan invaders from the north-west. These four elements, however, have become inextricably mixed together, some predominating in one portion of the country, some in another, while all are found in every one of the thirteen provinces, making up the British Empire of India, and in all the native states, of which the most important are Hyderabad, Mysore, Baroda, Kashmir and Jammu, the Rajputana Agency, and the Central Agency; these last two consisting of many states, enjoying different degrees of autonomy.

According to the linguistic survey of India no fewer than 147 distinct languages are recorded as vernacular in India alone. They are grouped thus: (1) The Malayo-Polynesian family to which also the Nicobarese belong; (2) Mon-Khmer family; (3) the Tibeto-Chinese family, and here (*a*) the Tibeto-Burman, spoken from Tibet to Burma, and (*b*) the Siamese-Chinese, represented by the Karens and Shans of Burma; (4) the Munda or Kolarian family, almost confined to Chhota Nagpur, its best-known tribe being the Santals; (5) the Drāvidian family, which includes the four literary languages of the south, as well as many dialects spoken by hill tribes in central India; (6) the Aryan sub-family of the Indo-European family. Here we have two branches: (*a*) the Iranian which inhabits Persia, Afghanistan and Beluchistan, and (*b*) the Indo-Aryan branch spoken by the great mass of the people of Northern India.

The Protestant churches of India practically date only from about the beginning of the nineteenth century, but their progress since that time has been considerable. As is to be expected in the case of a religion with a strong

proselytizing agency, the growth of Christianity is far more rapid even in stolid India than that of the general population. Taking native Christians alone, their number increased from 1,246,288 in 1872 to 2,664,313 in 1901; and the rate of increase in these thirty years was even greater than these figures would show, because they include the Syrian Church, known as "Christians of St. Thomas," in Malabar, Travancore and Cochin, whose numbers are practically constant. The classes most receptive of Christianity are those who are outside the Hindu system, or whom Hinduism regards as degraded.

Of the Christian community, natives, Europeans and Eurasians, one-ninth belong to the Anglican communion. For the religious instruction and spiritual guidance of these Christian communities, scattered all over the British Empire of India and the Straits Settlements, devoted missionaries and scholars have translated the Liturgy of the Church into the languages and dialects of which the following chapters, XXVII-XXXIX, aim to give a historical account and bibliographical description. Chapters XL and XLI are devoted to the translations of the Prayer Book for the benefit of the Church in the Far East, China and Corea, Japan and the land of the Ainu.

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[1] See, especially, F. Penny, *The Church in Madras*, Vol. I, Chap. XXI; London, 1904.

[2] During the latter part of the eighteenth and in the early decades of the nineteenth century the three societies, the S.P.C.K., the S.P.G., and especially the C.M.S., availed themselves of the help of German and Danish Lutheran missionaries, whom the Rev. Dr. Carl Friedrich Adolf Steinkopf (1773-1859), pastor of the Lutheran Church in the Savoy (1801-59) and others in Germany had recommended. See also Cornish, *A History of the English Church in the Nineteenth Century*, Vol. II, pp. 377-379; Penny, pp. 690-692.

[3] Just Hen. Alt, B.A., Pembroke Hall, Cambridge; M.A., Cath., 1824. He was appointed, June 24, 1820, third professor of Bishop's College.

[4] S.P.G. Report for the year 1901, p. 63.

[5] Stock, *History of the Church Missionary Society*, Vol. III, p. 808.

## CHAPTER XXVII

## HINDI TRANSLATIONS

HINDI is the language spoken in the Valley of the Ganges and its tributaries, from the watershed of the Jamnâ, as far down as Râjmahâl, the point where the Ganges takes a sudden turn to the south and breaks out into the plains of Bengal. It is the centre and principal portion of Aryan India. Hindi is divided into East Hindi, spoken by some twenty-two million people, and forming the middle group of the three groups into which the Indo-Aryan family of India falls, according to Hoernle, Grierson and others, and West Hindi, belonging to the inner group. This latter is spoken by about forty-one million people. It is the language of the Hindus, in distinction from the Mohammedans of India, and is based upon the ancient Sanskrit. It is called Prakrit by the literary class, in contrast to the purer Sanskrit of literature. Like Sanskrit, it is written with the Devanagari characters.

A revised Hindi translation of the Morning and Evening Prayer, the Communion and Baptismal Services, was published in 1870 at Bishop's College, Calcutta, followed in 1872-73, by Hindi translations of the forms of the Ordering and Ordaining of Deacons and Priests (including the *Veni Creator Spiritus*), Ranchi. This translation was made primarily for the educated natives of Chhota Nagpur, not for the villagers, among whom different dialects are found embracing languages of the Drâvidian family as well as of the Kolarian. The translations were made by the Rev. J. C. Whitley.

Jabez Cornelius Whitley was born in London, England, January 20, 1837. He graduated B.A. (Sen. Opt.) from Queen's College, Cambridge, in 1859, was ordered deacon in 1860, and ordained priest in 1861. He served as S.P.G. missionary at Kurnaul and at Delhi, in the Delhi Mission, from 1862 until 1869; and at Ranchi, Chhota Nagpur,



Bengal, from 1869 to 1890. On March 23, 1890, he was consecrated first bishop of Chhota Nagpur, in St. Paul's Pro-Cathedral, Ranchi, India. He died in his diocese at Darjeeling on November 17, 1904, falling asleep without pain or lingering sickness. Whitley was a fine scholar and author of a number of Hindi helps and translations of devotional books, among which may be mentioned especially a prayer book for private use (Benares, about 1874), and a hymnal (Benares, 1880; 2nd edition, enlarged, 1888).

In his wake followed Arthur Logsdail (born in 1854). He was graduated from St. Augustine's College, Canterbury, in 1879, ordered deacon 1882, and ordained priest 1884, at Calcutta. He has been S.P.G. missionary at Chhota Nagpur, 1882-83; Roorkee, 1883-84; Ranchi, 1884-89; Chaibasa, 1890-98 and 1899-1907, and again from 1908 on. In 1896 he published, through the Anglican Mission at Chaibasa, a church hymnal and prayer book in roman Hindi—a small book for the use of tea-planters at Christian services in their gardens. In 1902 the S.P.G. Report, p. 76, stated that "the Rev. A. Logsdail has brought out a Prayer Book for the Young in Hindi, which is appreciated in Missions beyond his own sphere." Of the Hindi translation published for the S.P.C.K. at Calcutta in 1893, later revisions, by W. Hooper, were printed in London by Clowes in 1898, 1906, etc. Title-page and text are in the Devanagari type, excepting the lower half of the title-page, which reads: [Book of Common Prayer in Hindi]. | S.P.C.K. | London, . . . | 1906. A transliteration of the Hindi title reads:

- \* Sādhārana Prāthanā | Āura | Sakrāmentom Sambandho Paricaryyā | Āura | Ekklesiyā ke Anya Anya Kriyākarmmōn kī | Pustaka | Aṅglakhaṇḍa kī Ekklesiyā kī Rīti ke Anusāra | Āura Psalterya Arthāt Dābīd ke Stotra | Jina Mem Birāma ke Āise Cinha Likhe Gaye Hāim Jina ke | Anusāra Una ko Ekklesiyām Mem Gānā vā Paḍhanā | Cāhiye Āura Biṇapom ke Samskāra Āura Prīṣṭom ke Śthāpana Āura | Dīkarnom ke Banāne kī Paddhati Āura Vidhi. | <sup>[1]</sup>.

(1), 684 pages, demy 8vo. Reverse of title-page blank. Printed throughout in long lines. The book omits the three prefaces.

The reviser, William Hooper, studied at Oxford, where in 1856 he was Hody exhibitioner of Wadham College, and in 1857 Boden Sanskrit scholar. He graduated B.A. 1859; M.A. 1861; B.D. and D.D. in 1887. He was ordered deacon for the colonies in 1861 in London, and ordained priest the following year at Calcutta. He was C.M.S. missionary at Benares, 1861-68; then returned to England, and became curate of Great Maplestead in 1869; vicar of Cressing, Essex, 1870-72. Returning to India, he was principal of St. John's Divinity School at Lahore from 1874 to 1879, and of St. Paul's Divinity School at Allahabad, 1881-87. From 1889 to 1891 he served as minister of Mt. Albert, Auckland, New Zealand. He then returned to India, where he has since been C.M.S. missionary at Mussoorie, United Provinces, India.

Besides revising the Hindi Prayer Book, he is author, reviser or translator of a number of other works along the lines of the Hindi and Urdu languages; revising, *e.g.* the Hindi Old Testament and translating the New Testament into Urdu.

A Manual of Prayers, chiefly from the Book of Common Prayer, was translated into Hindi by the Rev. Fortunato Pietro Luigi Josa, and published by the S.P.C.K. in 1881. The translator was born in Rome, Italy, in 1851; raised and educated a Roman Catholic, and converted in later years to Protestantism. He graduated in 1871 at St. Augustine's College, Canterbury, and was ordained deacon in 1874, and priest in 1875, by the bishop of Guiana. From 1876 to 1884 he was S.P.G. missionary to the coolies at Nonpareil, Guiana. At present he is vicar of Christ Church, Georgetown, Demerara. He has always been a zealous worker and faithful distributor of religious literature. The British estates in Guiana employ thousands of immigrant coolies, among whom Josa worked quite successfully, even though the constant shifting of this immigrant population has made religious instruction very difficult. Canon Josa has shown that representatives of at least one race, the Nepalese, which

in India had been entirely unreached by any mission, have in Guiana been brought under the influence of the Gospel. His son, the Rev. Edgar Filippo Charles Josa, is also known as a faithful missionary, continuing the noble work begun by Brett among the Pomeroon Indians in British Guiana.

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[<sup>1</sup>] For the correct transliteration of this Hindi title and of several others in this part of the book I am indebted to my friend Dr. Herbert William Magoun, of Cambridge, Massachusetts, U.S.A.

## CHAPTER XXVIII

### HINDÛSTÂNI OR URDU VERSIONS

HINDÛSTÂNI or Urdu, the dominant language of the Five Rivers, resulted from the mingling of races produced by the Mohammedan conquerors of India. It arose during the Moghul supremacy by the intermingling of (*a*) Persian, which was the military, court and administrative language of the Mohammedan rulers, and (*b*) the form of Hindi spoken around Delhi and Agra. It is so closely allied to Hindi, that Beames considers it a mere dialect of Hindi. Being used by the Mohammedans, where Hindi is the language of the Hindus, it is very much farther from the Sanskrit than even the Hindi. It has incorporated the flower and grace of Arabic and Persian words. It is usually written with Arabic letters in the Persian character. The word "Urdu" means "camp," and is applied to the language as "the language of the camps" of the time of the Moghul conquerors of the eleventh century and their followers. The royal cantonment was the *Urdu-e-mu'alla*, the "chief camp." Owing to its adoption by the British Government as the language of the native army and of education and administration among the Mohammedan population, it has become so widely diffused as to be now a *lingua franca* of the greater part of India.

Henry Martyn, one of the most devout and noble missionaries in the annals of the Christian Church, was born

at Truro, England, in 1781. He was one of the most brilliant students of St. John's College, Cambridge, where in 1801 he graduated B.A. In 1802 he formed the resolution of devoting his life to missionary work. To this he was led by some remarks of Charles Simeon on the good done in India by William Carey, the sanctified cobbler and Baptist missionary, and the perusal of the *Life of David Brainerd*. His life and work as missionary and scholar are too well known to be recapitulated. He arrived in India in 1806 and died within the next few years at Tokat, Persia, October 16, 1812, on his way home to England. During the short space of four years and a half he performed more literary work of a most scholarly character than has been the good fortune of many others during a much longer period of activity. Endowed with rare linguistic talents, he speedily became fluent in the use of Hindûstâni. Through his translations he exerted a permanent influence.

By February 24, 1807, he had completed a translation of portions of the Book of Common Prayer into the vernacular, sufficient for the purpose of public worship. It was published after his death by Philip Pereira, at Calcutta, in 1814, entitled: A compendium of the Book of Common Prayer, and Administration of the Sacraments. . . . Translated into the Hindoostanee language. 169 pages, 8vo. Another edition appeared in 1818. 352 pages, 8vo. This was published in London by the Prayer Book and Homily Society. In this edition the Rev. Daniel Corrie (1777-1837), in later years bishop of Madras (1835-37), and Martyn's most intimate friend, had a share<sup>[1]</sup>. While Corrie was archdeacon of Calcutta (1823-35) another revision was published there in 1829, 4to.

Two later translations—one in roman characters, the other in Arabic letters—were published at Agra in 1847; the one reading Duâe 'Amim kí-kitâb aur Sâkrimintõn ki tartib, etc., 223 pages, 8vo, without the Psalter; the other apparently only a selection, 47, 3, 1, pages, 8vo. The former was republished at Agra in 1871 (164 pages), and all of them printed for the S.P.C.K.

A new translation was made by the Rev. William Smith, and published at Bishop's College, Calcutta, of which a



revised edition soon appeared, the translator being assisted by the Rev. Samuel Slater. The fourth edition of Smith's translation appeared in 1864, entitled: *Duá i Amím kí Kitáb aur Sákrámintõn kí tartíb. . . . Chau thí chhapái*, etc. 428 pages, 8vo. Another edition was published in 1866, xxxviii, 561 pages, 8vo, and still later, in 1889, a revision at Delhi, xlv, 304, 140, 64 pages, 8vo.

William Smith entered Islington College in 1826, the first year the institution opened its doors for instruction. Together with the Rev. Timothy Sandys <sup>[2]</sup> he went to India in 1830. For many years the two worked together as C.M.S. missionaries in Northern India, Sandys forty-one years at Calcutta, Smith forty-one years at Benares. In the latter place Smith collaborated with Charles (Carl) Benjamin Leupolt (1805-84), the well-known German missionary and organizer of schools, orphanages, etc. In addition to preaching and teaching, Sandys and Smith did much valuable literary work, the one in Bengali, the other in Urdu and Hindi. Sandys retired in 1871, Smith in 1872. And, strange to say, both men met their death by accident. Sandys was thrown out of a carriage in Lincolnshire, and died from his injuries on November 8, 1871. Smith survived him three years, and then was killed by a fall from a bridge over the Great Western Railway at Ealing, January 1, 1875.

Samuel Slater, who assisted Smith in his translational work, was educated at King's College, London; ordered deacon, 1845, by the bishop of London, and ordained priest in Calcutta 1847. He was stationed in this latter city from 1847 to 1850, in charge of St. Saviour's Mission. During his ministry the church building, begun in 1841 by the Rev. J. C. Thompson, a C.M.S. missionary, was completed and consecrated in 1848 under the name of St. Saviour's. In 1850 Slater resigned, to accept a professorship at Bishop's College (Howrah), Calcutta, where he remained until 1863. He was headmaster of Bishop Cotton school at Simla from 1863 until 1885. He then returned to England, and became rector of Stenigot, in the diocese of Lincoln. During his connection with Bishop's College Professor Slater published a number of translations and some original work

in Hindûstâni. For this and similar work he was made in 1882 a Lambeth D.D.

The S.P.C.K. printed an edition in roman characters at London in 1886, entitled, Urdu Version of the Book of Common Prayer, etc., Du'a I 'Āmm aur Sakrāmīṭon kī Tamil . . . xxv, 270 pages, 8vo. A revised edition of this appeared in 1898 in a neat and convenient form. This version omits nothing but the first three prefaces and the Forms of Prayer at Sea, and is published with the sanction of the archbishop of Canterbury. The latest output of this translation, published in 1908, has the title :

\* Du 'ā i 'Āmm | aur | Sakrāmīṭon | aur | Kalīsiyā kī  
aur Rusūm o Dastūrāt ke | 'Amal men lāne kī kitāb |  
Kalīsiyā e Inglīstān | ke tarīqe ke muwāfiq. | Jis  
men nīz | Zabūr, Ya'nī Dāūd ke Mazāmīr, Girjāon  
men gāne | yā paṛhne ke liye murattab kiye hūe, |  
aur | Bishapon ke taqaddus aur Prīstōn ke taqarrur |  
aur Dīkanon ke ta'āyun kī tartībē | Mundaraj  
haiṅ. | Min Jānib Christian Knowledge Society  
ke | . . . | London, | 1908.

Facing this Urdu title is the English, which also states that :  
[The first three Prefaces and the Forms of Prayer at Sea  
have been omitted, and the first of the two Rubrics at end  
of Office for Baptism of Adults has also been used as a  
Preface to the Confirmation Service]. (1), xxv, (1), 274  
pages. Demy 8vo. Two columns to the page. Text,  
headings, etc., in Urdu.

An edition of the Urdu version in Persian characters was  
published in 1906. (5), 580 pages. Two columns to the page.  
Large 8vo. A transliteration of the title, furnished by  
Professor Yohannan, of Columbia University, New York,  
reads as follows :

\* Du'āi 'Ām | aur | Sakramēṭon | aur | Kilīsyākī aur  
Rusūm wa Dastūrāt ke | Āmal men lāni ke kitāb |  
Kilīsyāi Inglīstān ke Tarīkī ke Muāfiq. | Jis men  
nīz | Zabūr, y'anī Dawūd ke Mazāmīr, Girjā'un men  
gānī yā paṛhnī ke li murattib ke hu'ī Bishpūn ke  
taqaddus | aur | Prīstūn ke taqarrur aur Deacanūn  
ke ta'āyyun ke tartībīn | mundarij hen . . .  
Sanah 61907.

[1] Martyn and Corrie were two of the memorable Bengal "Five Chaplains," the others being David Brown (1763-1812), Claudius Buchanan (1766-1815) and Thomas Thomason (†1829), the disciple whom Charles Simeon most loved.

[2] He was the father of Sir John Edwin Sandys, of St. John's College, Cambridge, and public orator of the university.

## CHAPTER XXIX

### BENGALI AND ASSAMESE TRANSLATIONS

BENGAL, one of the Lieutenant-Governorships of British India, lies north of Madras and the Bay of Bengal, and east of the Central Provinces and the United Provinces. The eastern outer group of Indo-Aryan vernaculars includes the four Aryan languages which are spoken in the East of India: viz., Assamese (one and one-third million), Bengali (about forty-five millions), Oriyā (some ten millions) and Bihārī (thirty-four and one-half millions). The Bengali is really the language of Lower Bengal, or the region of the Gangetic delta, and of the districts immediately above it and to the east. The Sanskrit letters, with slight modification, are used for writing all, or nearly all, of the dialects of Bengal.

The Rev. William Morton, a S.P.G. missionary, made during the years 1825-33 a translation into Bengali of the Morning and Evening Prayers. This was published at Bishop's College in 1833. Morton arrived in Calcutta during October, 1823. He was stationed at Tollygunge and its neighbourhood for a few years after his arrival in India, and was the first Anglican missionary there. He superintended some seven schools in Lower Bengal which had been established by the S.P.C.K. He was transferred to Chinsurah, formerly a Dutch settlement on the Hooghly, some 30 miles above Calcutta, immediately upon its cession to England, in 1825. Here he laboured from 1825 to 1830, 1831, and 1833 to 1836. The church at Chinsurah, a handsome structure, was fitted up by the Government. While

here, Mr. Morton, besides ministering to a Netherlandish and English flock and superintending two schools, undertook the compilation of a Bengali and English dictionary, published at Bishop's College, 1828, and the Bengali translation of portions of the Liturgy. For a brief time, during the years 1830 and 1832-33, he sojourned on Mauritius and at Mahe, the capital of the Seychelles, the first Anglican missionary that ever set foot in that region. From Chinsurah he went in 1836 to Midnapore, and the following year to Berhampore. Toward the end of 1837 he had to give up the work owing to ill-health.

A new version, printed but "not published," consisting of almost the whole Book of Common Prayer, appeared at Bishop's College in 1840. The work was done by the Revs. D. Jones, J. Bowyer and C. E. Driberg. The Epistles and Gospels, however, were taken *verbatim* from the Scriptures published by the Bible Society.

Daniel Jones was born in India and educated at Bishop's College. He was ordered deacon in 1833, and ordained priest the following year by the bishop of Calcutta. He became Morton's successor at Tollygunge in 1829, at first as a catechist, and after his ordination in full charge. Here he remained and worked most faithfully until his death, of dropsy, in July, 1853.—James Bowyer was also a student at Bishop's College from 1825 until 1829; was ordered deacon in 1833, and ordained priest 1835, by the bishop of Calcutta. From 1829 until 1833 he was a catechist in S.P.G. missions near Calcutta, and then was placed in charge of Barripore and Howrah missions from 1833 until 1843. Owing to ill-health he returned to England, where for a number of years he was curate in several parishes.—Charles Edmund Driberg, from Ceylon, was born in 1812. Educated at Bishop's College, he was ordered deacon in 1835, and ordained priest in 1837. He was stationed at Barripore from 1838 to 1853, and at Tollygunge from 1854 until his death, October 7, 1871.

A revised version of this translation, printed but "not published" at Bishop's College, was arranged by the syndicate of the college in 1846. Its English title reads: The Order for Morning and Evening Prayer, . . . with the Order



of the Administration of the Holy Communion, the Administration of Baptism, and the Church Catechism, etc., 128 pages, 8vo.

Five years later another revision was published at the same place, omitting the Epistles, Gospels and the Book of Psalms.

Assam, forming the north-eastern frontier of India, was added to the East India Company by the King of Burma in 1826. Since 1874 it has been a separate province of British India, under a lieutenant-governor. The Assamese belongs to the India branch of the Aryan family of languages. It is spoken mainly in the Assam Valley, between the districts of Lakhimpur and Goalpara. It is written with the Bengali character.

The word "Assamese" is an English one, built on the same principle as "Cingalese" (Sinhalese), "Canarese," and the like. It is based on the English word "Assam," which is a corruption of '*Asām*, the Bengali name of the tract which consists of the Brahmaputra Valley.

In 1862 the Rev. C. H. Hesselmeyer, a German Lutheran minister, was stationed at Tezapore, a mission originated by a Captain Gordon about 1850. Urged by the bishop of Calcutta, the S.P.G. in 1862 consented to take up the work at that station, which for some time had been on a very precarious footing. Hesselmeyer was then episcopally ordained by the bishop of Calcutta, and was placed on the Society's list. His labours were crowned by a translation of the Book of Common Prayer into Assamese to the end of the Communion Service. It was printed by Gilbert and Rivington in 1871 for the S.P.C.K., 27, 252 pages, 12mo. The book was printed while the translator was on a furlough in Europe. The year it appeared Hesselmeyer died.

## CHAPTER XXX

### MARĀṬHĪ TRANSLATIONS

LIKE the mediate group of the Indo-Aryan vernaculars, the southern one is a group of dialects, and not of languages. It includes only one language, viz., Marāṭhī, spoken by

about eighteen million people. Marāṭhī, with its sub-dialects, occupies parts of three provinces, viz., the Bombay Presidency, Berar and the Central Provinces, with numerous settlers in the Madras Presidency and in Central India. It is a language of culture, and is written with the Devanagari characters slightly modified. This modified character, used in writing, is called Balbodh, *i.e.*, "teachable to children." Missionaries have attempted to introduce the roman letters for writing this language, but without great success.

The Liturgy was translated into Marāṭhī [Pavitra Bāhgi-panāchyā vidhisāthīn raga] by the Rev. John Bathurst Dickson (Dixon), Church Missionary Society, Bombay : Printed at the American Mission Press, 1835, 711 pages, 8vo. The Psalter fills up pages 465-711. This latter was also published separately. On the last page are given the names of "T. Graham and Cursetjee Burjorjee, printers." They printed at the American Mission Press, Bombay. There were also published portions of this translation of the Liturgy, *e.g.*, "The Order of Morning and Evening Prayer, and the Collects, Epistles and Gospels" (288 pages), and "The Order of Morning and Evening Prayer" (54 pages). Bound up with these is usually the Psalter referred to above.

Dickson was a graduate of Islington College and C.M.S. missionary in the Bombay Presidency, stationed at Nazikh, an important centre of Brahman influence in the Deccan. He was also one of the translators of the Old Testament into Marāṭhī, which was finished in 1851 and appeared, in three volumes, after Dickson's death.

The C.M.S. member of a revision of the Marāṭhī translation of the Prayer Book, published in 1868, was John Stuart Strum Robertson. He graduated from Islington College in 1837 ; was ordered deacon in 1839, and ordained priest 1841 by the bishop of Bombay. He was stationed at Bombay 1839 ; Nazikh, 1841-57 ; returned to Bombay in 1857, and from 1858 until his retirement, in 1877, also held the secretaryship of the C.M.S. for the Western India Mission. He served his society for thirty-nine years, and was one of the translators of the whole Bible into Marāṭhī, issued in 1855 in one volume, in connection with the jubilee of the British and Foreign Bible Society. When he left Bombay

to return to England he had been seven years president of the Bombay auxiliary of the British and Foreign Bible Society, twelve years one of its general secretaries, and twenty-seven years a member of the Marāṭhī Translation Board.

In this 1868 revision the S.P.G. was represented by the Rev. James Taylor and others. Canon Taylor graduated from St. Augustine's College, Canterbury, in 1862. He was ordered deacon and ordained priest in 1866 by the bishop of Bombay, and has been honorary canon of Bombay Cathedral since 1901. He was missionary at Bombay, 1865-70 and 1895-97; Kolhapur, 1870-75, 1876-8, 1879-82; Ahmadnagar, 1878-9, 1882-95 and 1899-1906, when he was again returned to Bombay. He retired from active work in May, 1910, but is still taking part in literary and translation work.

In 1892 appeared *Suggested Revision of the Marāṭhī Translation of the Collects, the Order of the Administration of the Holy Communion, and the Ministration of Public Baptism of Infants. Printed for the use of the Revision Committee.* Bombay, Nirnaya-sagar Press, 1892, 78 pages, 12mo.

This revision was conducted by a committee, which included the Revs. C. S. Rivington, C. King, A. Darby and Canon Taylor. Their work lasted from 1892 to 1900, when the result was printed in 1900 and in later years. A 1908 edition has the English title: \*The Book of Common Prayer, . . . Marāṭhī translation as authorized by the Bishop of the Diocese of Bombay, with the sanction of the Synod of the Bishops of the Province of India and Ceylon, held at Calcutta, January, 1900; the 1901 edition was printed in Bombay, 576 pages, 8vo; the 1908, at the Mission Press, Kolhapur, 578, (2) pages, 8vo. Two columns to the page. The preliminary matter is printed on pages 1-54. The edition contains the Psalter and the Ordinal. The only English in it is the first title-page and the two lines on the reverse of it: Published at the cost of the S.P.C.K. A literal translation of the Marāṭhī title reads:

\* İnglandāntīla Ekklesiyeyā Rītyanusāra | Sādhāraṇa Prārthanā | Iceṁ | Āṇi | Sākramenteṁ Āṇi Ekklesiyēce Itara Vidhi va Karmēṁ | Yāncyā Anuṣṭhānācēṁ Pustakaḥ | Āṇi | Devālayānta Gāṇyācī

Kimvā Hmaṇaṇyācī Virāmacinhayukta | Stot-  
 rasamhitā, Hmaṇaje Dāvidācīm Stotreṇḥ | Āṇi |  
 Episkopāncā Saṁskāra, Presbutarāncī Dikṣā, va  
 Dyākona Karaṇem, | Yāncī Paddhati va Rīti  
 Yānsahita. | I. S. 1900, cyā Jyānuārī Mahinyānta  
 Kalakantā Ethern Hindusthāna va Laṅkā. | Yān-  
 tila Episkopāncyā Bharalelyā Sabhenta Ṭhara-  
 vilyāpramāṇem Mumbaī | Pradeṣācyā Episko-  
 pānnīm Adhikārapūrvaka Sammati Dilelem | Hem  
 Marāṭhī Bhāṣāntara Ase. | Kolhāpūrah | Miṣana  
 Chāpakhānyānta Chāpilem. | Sana 1908.

Cecil Stansfeld Rivington graduated from Cuddeston College in 1875; was ordered deacon in 1877, and immediately proceeded to Bombay, where he was ordained priest the following year. He was made honorary canon of Bombay Cathedral in 1901 and rural dean of Belgaum in 1904. He was stationed at Poona, W. India, in 1878. From 1891 to 1893 he was missionary at Karli, and at Rahuri from 1893 to 1894. During later years he has been supervising the work at the towns of Bedgeri and Gadag, in the Diocese of Bombay.—Charles King graduated from King's College, London; ordered deacon in 1882, and ordained priest at Bombay in 1886. He has been S.P.G. missionary since 1882, and served in various places. From 1889 to 1903 he was also organizing chaplain to the bishop of Bombay. Since 1906 he has been head of the Ahma(e)-nagar Mission.—Alfred Darby graduated from St. Augustine's College, Canterbury, in 1889, received his degree of M.A. from the archbishop of Canterbury 1905, and a B.D. from the University of Durham in 1908. He was ordered deacon in 1893, and ordained priest 1895, Bombay. He has been S.P.G. missionary in various places within the Diocese of Bombay. Of late he was at the Rajaram College at Kolhapur, Western India. According to the latest reports he has resigned from active mission work.



## CHAPTER XXXI

## THE LESSER INDO-ARYAN LANGUAGES

GUJARĀTĪ means the vernacular language of Gujarat (Guzerat), a region in Bombay Presidency, India. From the richness of the soil the land is often called "The Garden of India," of Baroda and neighbouring Native States. The name very accurately connotes the area in which it is spoken, viz., the province of Gujarat. It is the court and business language of the Cutch, and has even extended a short distance into Sindh. It is spoken by about ten million people. The name Gujarat is derived from the Sanskrit *Gurjaratrā*, which apparently means the country of the Gurjaras (vernacular Gūjars). It is written with the Devanagari letters, or with its own peculiar letters derived from Devanagari. This latter is called *Kaithi*, but locally known as Gujarātī.

In 1842 the Morning and Evening Prayers, with the Office of Baptism, were translated into Gujarātī by Mr. John Vaupel, interpreter to the Supreme Court of Bombay, and presented to the S.P.G. The manuscript was printed at Bombay about 1843. A revised edition, by the Rev. George L. Allen, missionary at Gujarat, appeared in 1846. The same year Mr. Allen resigned his mission work at Ahmedabad and accepted the appointment to a Government chaplaincy.

The *Kashmīrī* language is spoken in the Valley of Kashmīr and in the adjoining hill country by something over a million people. It is an Aryan form of speech, and though related to the languages spoken in the Punjāb to its south, it is much more nearly connected with those spoken to its north and north-west. In ancient times the country received its civilization from India, and hence the speech of the inhabitants has had its vocabulary largely increased by an infusion of words derived from Sanskrit. The valley was invaded by Musulmāns in the fourteenth century of our era, and remained subject to their rule until the year 1814,

when it was conquered by the Sikhs. During these five centuries about 95 per cent. of the population was converted to the religion of Islām and, exactly as happened in India in the case of Hindūstāni, a large number of Persian, and through Persian, Arabic words were added to the vocabulary. The Kashmīrī is written in a slightly modified form of the Persian character.

A translation of the Book of Common Prayer was made by the Rev. T. R. Wade. It has an English title, reading : The Book of Common Prayer, and Administration, &c. . . . (in the Cashmīrī language). Published by the Punjab Christian Knowledge Society. First edition. Amritsar : Printed at the Safir-i-Hind Press, . . . 1884. Reverse blank. Then follows the title in Kashmīrī, reverse blank. Text, 288 pages, 8vo. Printed in long lines.

Thomas Russell Wade was graduated from the C.M.S. College at Islington in 1860. He was ordered deacon for the colonies in 1862 at London, and the following year ordained priest at Calcutta. He was a C.M.S. missionary from 1862 until 1904, at Peshawar, Lahore, Srinagar, Amritsar and Batāla ; secretary of the Lahore Mission of the C.M.S., 1904-5 ; and, again, in active work at Batāla and Kashmir, 1905-7. He then returned to England on furlough, and is at present vicar of Shrewton S.O., Wilts, England. At Srinagar Wade began translating the New Testament into Kashmīrī, and in 1880 the Sermon on the Mount was issued, both in Persian character and in the old Sarada of the birch-bark books of the eighth century. This script is related to the Devanagari. Some thousand copies of the Gospels and other portions of the New Testament appeared shortly afterward. The whole New Testament in the same language was revised with the help of a Kashmīrī catechist and several learned Mohammedans and Hindus, and left the press in 1884. In 1888 Wade published *A Grammar of the Kashmīrī language*, as spoken in the Valley of Kashmīr, North India. . . . London. The same year the archbishop of Canterbury conferred upon him the honorary degree of B.D.

*Sindhi* belongs to the north-eastern group of the Aryan sub-family of Indo-European languages. It is spoken by

some three million people, almost entirely in Sindh, but is used also in the neighbouring States of Las Bela, Kachh and Bahawalpur. The Rev. George Shirt, a C.M.S. missionary, of Sindh, and noted for his mastery of the Sindhi language, translated a large portion of the Bible and the Prayer Book into Sindhi. He died at Quetta, the advanced post on the border-line between Afghanistan and Beluchistan, in 1886, after twenty years of valuable service.

"The Brahman's Prayer Book," in *Sanskrit* and English, was published at the Riwarrī Mission Press for its translator, the Rev. Thomas Williams. First edition, 1894; second in 1897. The translator was educated at Saint Augustine's College, Canterbury, and ordered deacon in 1869. He was ordained priest in 1871 at Bombay, and was stationed as S.P.G. missionary at Bombay, Kolhapur, Ahmadnagar, from 1869 until 1882. From 1883 on he was at Riwarrī, in the diocese of Lahore. He died of cholera, in Kashmir, September 30, 1900. Williams was a good Sanskrit scholar, a master of modern Arabic, and translator of tracts into Hindi and Marāṭhī. With his decease the Church lost an amount of Oriental learning and philosophy which other missionaries described as quite unique. A most sympathetic obituary and estimate may be found in the S.P.G. report for 1900, pp. 64, 65.

## CHAPTER XXXII

### TRANSLATIONS INTO DRĀVIDIAN LANGUAGES, I

DRĀVIDIAN (Sanskrit *Drauīda*) is the name given to a collection of Indian peoples and to their family of languages, comprising all the principal forms of speech of Southern India. These languages have been restricted for ages to the territory they occupy at the present day. A number of the Drāvidian tribes are gradually becoming Hinduized. Their language adopts an ever-increasing Aryan element, and in time will be quite superseded by Aryan speech. The main languages belonging to this family are the Tamil, the Telugu, the Kanarese or Kannāḍī, the Malayālam, the

Gond and the Malto. The application of the epithet Drāvidian to the whole family is hardly correct, according to Pope, as that term must include Marāṭhī. They have also been styled TAMILIAN, from Tamil, their chief member.

The alphabets of the Tamil, Telugu, Malayālam, Sinhalese and Burmese have all been derived from the Sanskrit. The chief peculiarity in the type of all these alphabets consists in their spreading out the ancient Indian letters into elaborate mazes of circular and curling form. Roundness is the prevailing mark of them all, though it is more remarkable in the Burmese than in any other, Burmese letters being entirely globular and having hardly such a thing as a straight line in them.

The Tamil—as difficult as any six European languages—is the vernacular speech of about sixteen millions of people inhabiting the great plain of the Carnatic, in the Madras Presidency. The Tamil region includes a portion of South Travancore, the entire Zillahs of Tinnevely—that stronghold of devil worship—Madura, Trichinopoly, Coimbatore, a great part of Salem, and of North Arcot, with the whole of South Arcot and Chingleput. North Ceylon also is a Tamil colony. Tamil communities are to be found in most of the British cantonments in the Deccan and in various colonies of the empire. It is the most important of the Drāvidian family of the non-Aryan languages of India.

The first translator of the New Testament into Tamil was Bartholomäus Ziegenbalg (1682–1719), a German by birth, and member of the Danish Mission at Tranquebar, the printing of which, in 1715, was supported by the S.P.C.K. Ziegenbalg was assisted in his translational work by Johann Ernst Gründler. The Old Testament (Genesis to Ruth, by Ziegenbalg) was completed by Ziegenbalg's successor, Benjamin Schultze, in 1727; the Bible, as a whole, by Johann Philipp Fabricius, 1782.

Thirty-six years after the appearance of the Tamil Bible appeared the earliest version of the Liturgy, entitled: "The Tamul translation of the Book of Common Prayer, etc., together with the Psalter or Psalms of David as they are appointed to be sung in churches." Serampore: Mission Press, 1818. 12, 378 pages, 8vo. The preliminary matter



includes title, table of contents, and dedication to Sir Robert Brownrigg, Governor of Ceylon, dated Colombo, 18 February, 1817, both in English and in Tamil. Also various tables.

The translator was Christian David, a Ceylon Tamil and the first native priest of the Church of England, whom Bishop Reginald Heber (1783-1826) had ordained at Calcutta in 1824. His grandson, of the same name, celebrated in 1910, at the age of 75, the jubilee of his appointment as incumbent of St. James' Church at Kotahena, a district of Colombo not far from St. Thomas' College.

In 1819 the S.P.C.K. published an edition in quarto, at Madras, including the Liturgical Epistles and Gospels, and the complete Psalter, translated by Rottler (479, 270 pages). The translation was completed in 1815. A somewhat abridged edition of this Prayer Book, omitting the Liturgical Epistles and Gospels, but including the Psalter, was printed at the Vepery Press, Madras, in 1820. Part I, 115 pages; Part II, the Psalter, followed by a glossary, having no pagination. It ends on sig. Uu3a.

The next edition, the Prayer Book with the Psalter pointed for singing, appeared in 1828. It was printed at the Vepery Press of the S.P.C.K. 344, 176 pages, 8vo. It was a revision, undertaken by Rottler at the suggestion of Bishop Heber, and with financial aid from him and other donors.

The translator and reviser, the Rev. Johann Peter Rottler, was born in Germany in 1749, and received his training and education there. During the early years of his missionary career he had been a member of the Danish Mission at Tranquebar. He laboured at Madras from 1803 until 1836, and was the last of the old S.P.C.K. missionaries in that place. From 1818 until 1828 he was in charge of the Vepery Mission, and died in 1836, aged 86 years.

In 1841 the Ordination Service appeared from the Vepery Press, translated by the Rev. Valentine Daniel Coombes. The translator had been educated at Bishop's College, was ordered deacon 1833, and ordained priest in 1834. He was stationed at Tanjore, 1834-36, and at Combaconum, one of the most idolatrous and wealthiest of South Indian cities, from 1837 until his death in 1844. The Thirty-Nine Articles

were translated by the Rev. Adam Compton Thompson, and published in 1842.

A revised edition of the Liturgy, the work of a committee of missionaries, appeared in 1846, entitled: *The Book of Common Prayer. . . . In Tamil*. By the Commission of Missionaries in Tinnevely, appointed for the revision of the Tamil Prayer Book. Madras: S.P.C.K. (22), 214, 216 pages, 8vo. The revision, probably, did not satisfy the Tamil Protestant inhabitants, who in 1850 addressed a letter to Bishop James Chapman (1845-1862), which, together with the bishop's reply, was published, entitled: *A Letter to the . . . Bishop of the Diocese from the principal Tamul Protestant Inhabitants of Colombo on the subject of the translation of the Holy Scriptures, and the Liturgy of the Church of England into the Tamul language* [Colombo, 1850]. 12mo.

One of the revisers of the edition of 1846 was the Rev. Robert Caldwell (1814-91); in later years, from 1871 until shortly before his death, coadjutor bishop of Madras as bishop of Tinnevely, and well-known author of the classic work on the Drāvidian languages: *A comparative Grammar of the Dravidian or South-Indian family of Languages*.

Further revised editions of the Liturgy appeared in 1859 (385 pages), and in 1861, Madras, S.P.C.K. In 1873 the same society published at Madras an entirely new revision (xxxv, 184, 164 pages), in which some of the chief revisers were Bishop Caldwell and the Rev. Henry Bower, a Eurasian and translator of the Bible into Tamil. In recognition of his work, Archbishop Tait conferred, in 1872, upon Bower the degree of D.D. Bower died in Madras, September 2, 1885, at the age of seventy-two.

A revised edition, sanctioned by the bishop of Madras, and published by the S.P.C.K. at Madras in 1895, contains xlix, 648 pages, demy 8vo. It has an English title, reverse blank, excepting the line: "S.P.C.K. Press, Vepery, Madras, 1895." Then follows the Tamil title, reverse blank. Pages v, vi, table of contents in English; vii, viii, the same in Tamil. The main headings of the Offices and Services are in English and in Tamil.

Messrs. Longmans & Co., London and Madras, published in 1859 *Dureisâni-Tamil-Puttagam*. The Lady's Tamil Book,

containing the Morning and Evening Services, and other portions of the Book of Common Prayer in Romanized Tamil, accompanied by the English version in parallel columns; together with an Anglo-Tamil grammar and vocabulary by Elijah Hoole. 148 pages, 8vo.

Elijah Hoole was one of the four C.M.S. Tamils who in 1863-65 were ordained in the Jaffna Mission. It is quite probable that he was thus named after Elijah Hoole, the well-known Tamil scholar and Wesleyan Methodist missionary (1798-1872). The ordination of these four candidates evoked from Bishop Piers Calvey Cloughton (1814-84) a highly encouraging letter on the work of the Jaffna Mission. Cloughton, first bishop of St. Helena (1859-62), had been translated from there, succeeding James Chapman, the first bishop of Colombo (1845-62). Cloughton himself retired from his bishopric in 1870, but during the eight years of his episcopate he never failed to bear testimony to the fidelity and worthiness of the native clergy.

That there have been for a number of years two different Tamil translations of the Prayer Book has hampered the work of the Church considerably. This difficulty is now being overcome by the action of a joint committee of the S.P.G. and C.M.S. missionaries; and before long there will be one Tamil Prayer Book.—S.P.G. report for 1912, p. 128.

Next in importance to the Tamil is the Telugu<sup>[1]</sup>, a lineal descendant of the Andhra dialect of Old Dravidian. It is spoken by the Dravidian race inhabiting the east coast of the peninsula of Hindustan, India, north of the city of Madras and south of the Godabari river. Linguistically it is bounded in the north by the Oriyā (Uriya, beginning with the district of Ganjam); on the north-west by the Marāṭhī, on the south-west by the Kanarese, and on the south by the Tamil. It differs from the Tamil more widely than do the other cognate dialects. The language is refined, sweet and flowing, so that it has been called the Italian of the East. It is spoken by about twenty-one million people. It is also called *Gentoo*, from the Portuguese *Gentio*, i.e., Gentile, a name formerly applied to the Telugu-speaking natives of Southern India and to their language.

The editions of the Liturgy, like those of the Bible, are printed in the Telugu character, which was derived from the Brahmi alphabet of Aśôka (about 270 B.C.). It is written from left to right, and closely resembles the Kanarese alphabet.

The Telugu Mission of the S.P.G. in the Cuddapah district, Madras Presidency, originated with a few families from the London Missionary Society, when their pastor, the Rev. William Howell, a Eurasian, joined the Church of England in 1842. The same year Howell translated into Telugu the Prayer Book and part of the Bible. He remained in the service of the S.P.G. at Valaveram and other places until 1855. In 1856 he was pensioned off by the society. He died in Madras about 1867. In 1858 the S.P.C.K. published *The Book of Common Prayer . . . in Telugu*, at Madras. 8vo.

Nine years before, in 1849, P. R. Hunt, at the American Mission Press, Madras, published : *A Teloogoo translation of the Book of Common Prayer . . . consisting of the portions in ordinary use [Morning and Evening Prayer, the Litany, Collects and part of the Communion Office, also Hymns, &c.]*. x, 132 pages, 24mo.

Another revision of the Telugu translation was put out in 1880. It contains an English title, to which are added the words : *In Telugu*. Revised edition, sanctioned by the Lord Bishop of Madras<sup>[2]</sup>. Madras : Published by the Madras Diocesan Committee of the S.P.C.K., and sold at their depository, 17 Church Road, Vepery, 1880. The reverse has the line : S.P.C.K. Press, Vepery, Madras, 1880. Then follows the Telugu title, of which the literal translation reads : *In England | the Established Church using | the Common Prayer Book. | Also | Sacraments which are administered. | With these also | in Churches the Psalter it must be read | the David's Psalms. | And also, | Priests and Under Priests to the setting aside, | this appropriate form and manner | in this are contained | . . . Madras, | . . . 1880*<sup>[3]</sup>. Reverse is blank. Page v, the Contents of this Book, reverse blank. Pages vii, viii contain the Table of Contents in Telugu. The Prayer Book begins with : The Order how the Psalter is appointed to be read, and ends with The



Commination Service. Then follow two blank pages and part II, containing the Psalter (pp. 1-232); the Ordinal (pp. 233-266); The Articles of Religion (pp. 267-286); and a Table of Kindred and Affinity (pp. 287, 288). The whole book counts xxv, 206, (2), 288 pages, 8vo. Printed in long lines. The section headings are in English and in Telugu, but the running headlines only in Telugu.

One of the chief revisers of this edition was the Rev. John Clay. He was educated at Vepery Seminary, undertook the English work at Cuddapah in March, 1854, and became in September of the same year the first S.P.G. missionary at that place. He died in 1884, after having rendered faithful service at Cuddapah and at Mutialpād (Mutyalapad). He was a good Telugu scholar, and helped also in the revision of the Telugu Bible. He was, in addition, the author of some useful works of instruction in that language.

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[1] According to George Hibbert-Ware, *Christian Missions in the Telugu Country*, p. 1, "Telugu" is "ultimately derived from Trilinga, that is, *tri*, or three, and *linga*, or lingam, the emblem of the god Shiva. Tradition has it that Shiva descended in the form of a lingam on three mountains, Kalesvaram, Srisailam and Bhimesvaram."

[2] The Right Rev. Frederic Gell, bishop of Madras, from 1861 to 1899. He died at Coonoor, India, March 25, 1902, in his eighty-second year.

[3] The translation was furnished by the Rev. W. I. Chamberlain, Ph.D., for many years missionary of the Reformed (Dutch) Church of America at Madras, and now secretary of the Board of Foreign Missions of that Church at New York, N.Y.

## CHAPTER XXXIII

### TRANSLATIONS INTO DRĀVIDIAN LANGUAGES, II

THE *Kanarese* is the language of the table-land of Mysore, of part of the Nizam's dominions in Coorg, and of a part of the Kanara. It is also spoken in South Mahratta districts of the Bombay Presidency. The indigenous name Kannaḍa

or Karnâṭaka is said to mean the "black country," so called from the colour of the soil. The language is spoken by about ten million people. Its alphabet resembles somewhat the Tamil. All the editions of Bible and Prayer Book are printed in the Kanarese character, which is closely related to the Telugu.

A Kanarese translation of the Liturgy was made by the Rev. Henry Valentine Conolly, of Calcutta, East Indies Army. It was printed for J. E. Thomas, Esq., at the Bellary Mission Press, 1838. 131 pages, 8vo. The translation ends with the Catechism.

After an interval of more than fifty years a new version was published in 1891, in which the Rev. C. S. Rivington, Canon James Taylor, Narayan Vishnu Athawale, and the catechist J. Mahade were the chief collaborators.

Canon Taylor and Rivington are mentioned above in Chapter XXX. Athawale was a converted Brahman and native Government clerk, who gave up his office in 1874 and entered the S.P.G. service. He was ordered deacon in 1884, and ordained priest in 1891 by the bishop of Bombay. He was stationed at Ahmadnagar from 1884 to 1888, having laboured before this at Kolhapur and Pandharpur, the capital of Mangalvedha. From Ahmadnagar he was transferred to Hubli (Dharwar). He died at Sonay, July 16, 1907. Athawale and Mahade were also joint translators of "Three Church catechisms for the use of Christian children."—John Mah(a)de helped the Cowley Fathers in Bombay for many years. In 1904 he was ordered deacon, and ordained priest in 1906 by the bishop of Bombay. Since May, 1910, he has been S.P.G. pastor at Hubli, in charge of the Kanarese Mission at that place.

A complete translation of the Liturgy by a committee of S.P.G. missionaries, consisting of the above-mentioned and others was made in 1895. It was printed in 1896 at Bombay by the diocesan S.P.G.

*Malayāḷam*, the language of the "mountain region," is spoken by some six million people on the western side of the Malaya Mountain—from Cape Dilly, near Mangalore, to Trivandrum, the capital of Travancore, not far from

Cape Comorin. The language is very closely related to Tamil, of which it is a "much-altered offshoot." According to others, Tamil and Malayālam are two dialects of one and the same language, which in its turn is closely related to Kanarese. Under Brahminical influence a large infusion of Sanskrit words into Malayālam has taken place.

A translation of the Liturgy into Malayālam was published at Cottayam in 1830 [1838] by the Church Mission Press. 25, 340, 35 pages, 8vo. It was the work of the Rev. Benjamin Bailey (1791-1871), a C.M.S. worker since 1812 and translator of the Scriptures into Malayālam. In 1818-19 the well-known Travancore triumvirate, Benjamin Bailey, Henry Baker (1793-1866) and Joseph Fenn (1790-1878), went to Cottayam, especially commissioned to work for the revival of the Syrian Church. To Bailey fell the work of translating the Bible and the Liturgy into Malayālam. He was the founder of the Cottayam Press. His whole knowledge of type-founding was derived from books, and he had no other assistants than a carpenter and two silversmiths. With their help he constructed a press and cast the type needed for the printing of his translations and of other books published at the Cottayam Press. In 1850 he retired after a service of thirty-three years.

An edition, published in 1898, has lii, 511, 335, 82 pages. Demy 12mo. The latest edition was put out by the S.P.C.K. in 1907. It has (8), liii, (1), 398, 256, 101, (2) pages; demy, 12mo. The initial (8) pages contain the bastard title, reading: "The Book of Common Prayer," followed by the same words in Malayālam. Reverse blank. Page (3) the Book of Common Prayer [Malayālam title, covering 11 lines, follows]. Kottayam: Printed for the S.P.C.K. at the C.M.S. Press, 1907. Reverse contains the printer's mark. Pp. (5, 6), the Contents of this Book. Pp. (7, 8), the same in Malayālam. Then follows the whole Book of Common Prayer, including the prefaces. Part II contains the Psalter; and Part III has the Ordinal, a Form of Prayer for the Twenty-second Day of January, and Articles of Religion. The running headlines on the obverse are in Malayālam, on the reverse in English. The headings of sections and sub-sections, etc., are in English and in Malayālam.

Nos. 1-5, *i.e.*, the three prefaces, the Order how the Psalter is appointed to be read, and the Order how the rest of Holy Scripture is appointed to be read, are in English, without a translation.

The *Gôṇḍi* (Khondi) is one of the minor dialects cognate to Tamil. It is spoken by some one and one-eighth millions of original hill-men around Chindwara, on the central plateau of India. The Gonds, like the Kolarians, were driven by the Aryan invaders into the mountains and jungles. Hence the country is sometimes ethnologically called Gondwâna.

As yet no complete translation of the Liturgy into *Gôṇḍi* has appeared; only beginnings of it by the Rev. Henry Drummond Williamson, of Corpus Christi College, Cambridge. He was designated in 1877 by the C.M.S. to the work among these hill tribes, and laboured at Mandla until 1893. He has published through the S.P.C.K. a *Gôṇḍi* grammar and vocabulary. The dialect which he is mainly representing is Mandla or Mandlaha, also called Parsi *Gôṇḍi*, the standard form of Gond. Books in this dialect are, as a rule, printed in the Devanagari character.

The *Malto*. The Râjmahâli Hills are a range of hills in Bengal, India, on the south and west of the Ganges, in the angle where this river turns to the south-east. The tribes inhabiting the region are the Santals, a Kolarian people, and the Pahârias, *i.e.*, the mountaineers. They call themselves Mâler ("the people"). Their Drâvidian language is called Malto, *i.e.*, the tongue of the people. It is spoken by some sixty thousand people. The Pahârias live on the top of the hills, the Santals in the intervening valleys.

A devoted young missionary, the Rev. Thomas Christian, of the S.P.G., attempted during the years 1824-27 to reach the Râjmahâl tribes from Bhagalpur, Bengal. In 1825-26 he reduced their language to writing, and produced a vocabulary and a translation of the Gospel of St. Matthew into Malto or Paharee. His early death, in 1827, brought all efforts to a standstill.

The Mission was taken up again by the C.M.S. in 1850. It was in that year that the Rev. Ernst Droese was sent



to Bhagalpur. He had originally come to India in 1842 as a member of the Berlin Mission Society, but had lately been engaged by the C.M.S., and was ordained by Bishop Daniel Wilson, of Calcutta. He remained at Bhagalpur for thirty-six years, with but one furlough. He then retired to Mussoorie, and died there in 1891, after almost half a century of active service. He had opened and conducted schools for both Pahârias and Santals. He made Malto his special study, and translated into this language the Gospel of St. Luke and the Gospel of St. John, which were published by the British and Foreign Bible Society in 1881 and 1882, respectively. Later on followed the remaining two Gospel narratives (1887) and a version of the Psalms (1889). It is quite probable that the Malto version of the Book of Common Prayer entitled :

\* Kalisiyaki | Sumbrârpoketabe | atheno | Sagr Bacheri  
lagki Sumbrâr Pawriki | Sakramenteki | Ante |  
Kalisiyaki ado chalare ante Dastureki | pathi  
kôdith | England ante Ayrlandeke tunyryp Kalisi-  
yaki dastur chow, | printed by the Secundra  
Orphanage Press at Agra in 1886.

(200 pages, large 8vo) is the work of this sturdy and steady German missionary, who is the translator of practically all the portions of the Bible so far translated into Malto. The Malto edition of the Liturgy contains neither the Psalter nor the Ordinal.

## CHAPTER XXXIV

### THE KOLARIAN GROUP OF TRANSLATIONS

THE Kols<sup>[1]</sup> are said to comprise two distinct aboriginal races—the Mundās and the Uraons. They constitute some two-thirds of the population of the province of Chhota Nagpur, Bengal Presidency. At the same time they are the least numerous of the linguistic families of India.

“Kol” or “Cole” was originally an “epithet of abuse applied by the Brahminical race to the aborigines of the country who opposed their settlement.” Strictly speaking,

the Uraons, thus called by their Aryan-tongued neighbours, they calling themselves Kurukh, are Drāvidian. The word "Kol" is a generic term embracing the three principal Kolarian tribes of the province, viz., the Mundā Kols of Chhota Nagpur proper, the Larka or fighting Kols of Singbhum district, commonly calls Hos, and the Bhumij Kols of Mambhum district. According to the last census they number approximately 460,000, 372,000 and 111,000, respectively.

The Kolarian or Mundā race is assumed by many as the original inhabitant of India, belonging to the earliest stratum of the Drāvidian family. It is older than the present Drāvidian population, and is believed to have been subjugated by them when the latter invaded their country. The Drāvidians, in turn, were subdued by the Aryan race from Central Asia. The bulk of the Drāvidians were pressed southward. The remnants of the old Kolarians, and also certain Drāvidian tribes, retired into the hill districts and jungles of Central India and Western Bengal. They constitute the non-Aryan hill tribes of to-day.

Mundārī is spoken in the districts of Ranchi, Palamau, Sambalpur, etc. It has been reduced to writing by missionaries with the use of the roman letters. As a rule, however, books, such as Bibles and liturgies are printed in the Devanagari character.

In 1891 the S.P.C.K. published the Mundārī Book of Common Prayer, translated by J. C. Whitley<sup>[2]</sup> and native clergy of Chhota Nagpur. (1), 160 pages. Large 8vo. It was printed at Ranchi, and contains the Morning and Evening Prayer, the Litany, the Collects, and the Offices for Holy Communion, Baptism, Churching of Women, Burial Service, and a collection of Psalms. A portion of the Morning and Evening Prayer had been in use for some time before 1891. Whitley was also the author of *A Primer [in Mundārī], for the assistance of missionaries and others*. This was published by the Indian Government in 1873.

One of Whitley's native assistants, the Rev. Prabhusāy Bodra, stationed at Nagpur since 1884, and one of his helpers in the translation of the Liturgy, translated also the Catechism into Mundārī, published in lithograph script at Ranchi.

The latest edition of the Liturgy was put out in Ranchi in 1909. Its title reads :

\* Muṇḍārī Binti Puthī | Neāre | Englikana Kalisiyāreah Ṭaharāvaakana Binti | Puthiete | Tarālephā Hoḍokajire Olaakanā | 1909, Iṣvī. | [The Book of Common Prayer in Mundari.] Ranchi : Printed at the G. E. L. Mission Press, | and published by the S.P.G. Mission, Ranchi.

(1), 181 pages, royal 8vo. Printed in long lines. Reverse of title-page blank.

For the services of the Larka Kols, called also the devil-worshipping Kols and Hos, portions of the Prayer Book were translated by their missionary, the Rev. F. Krüger (Calcutta, 1876). Friedrich Krüger was one of the ex-German Lutheran missionaries sent out in 1845 by the Berlin Lutheran Missionary Society. They joined the S.P.G. in 1869, and were ordained by Bishop Milman, of Calcutta, April 17, 1869. Krüger was stationed at Chaibasa, one of the hottest places in India, from 1875 until 1886. He went home on sick leave from 1887 until 1889. After his return he continued to work at Ranchi until 1892, when he was pensioned by the S.P.G., in whose service he had laboured for so many years. He was probably the last of that small band of German S.P.G. missionaries to retire from the work at Chhota Nagpur <sup>[a]</sup>.

A later translation was made by the Rev. Daud Singh, assisted by the Rev. Abraham Bodra. It was printed in 1902, and is entirely in Devanagari, excepting the imprint, which reads : Chaibasa, Chhota Nagpur. | Anglican Mission in connection with the Society for | the Promotion of the Gospel. | 1902. Above this imprint is the Ho title, reading, in transliteration :

\* Ho | Sādhāraṇa Binatī Pothī | Iṅgalenḍa Eklesiyāreā Sādhāraṇa | Binatī Pothiete Tarāmarā Ho | Kajire Tarjumākanā.

Reverse of title-page reads Calcutta : Baptist Mission Press, 1902. (2), 456 pages, 12mo.

William Luther Daud Singh was ordained deacon in 1869, and priest in 1872, the first Indian priest in Chhota Nagpur. He was pastor at Chaibasa from 1869 on. The bishop of Calcutta appointed him in 1904 as his commissary, thereby giving public expression of the universal high respect entertained for him by the clergy of the diocese. He was one of the most remarkable native Christians ever admitted to Holy Orders, and served the S.P.G. from the very beginning of their mission in Chhota Nagpur. He died, on Whit Sunday of 1909, at Hazaribagh <sup>[1]</sup>.—Bodra was pastor at Ranchi from 1880 to 1889, and since then in like office at Kathbari, diocese of Chhota Nagpur.

The *Santals* <sup>[5]</sup> and the *Pahârias* are the hill tribes of the Râjmahâli hills. The two tribes are totally different, the one being Kolarian, the other Drâvidian. The Santals are the most numerous aboriginal tribe in Bengal. Their language, the Santâlî is spoken by about 1,800,000 people. They lived originally further south ; but in 1832 the Government encouraged them, as they were increasing rapidly, to settle in the valleys and plains between the Râjmahâli Hills. The Santal villages alternate with those of the Pahârias.

The great missionary among the Santals was the Rev. Edward Lavallin Puxley, the founder of the C.M.S. Santal Mission. He arrived in 1859, reduced the Santâlî to writing, and translated into that language the Gospel according to St. Matthew, the Psalms and portions of the Prayer Book. Fever drove him back to England ; whence he soon returned for a short time until 1866, when ill-health forced him to retire altogether. It is rather surprising that no attempt since then has been made by the C.M.S. missionaries among the Santals to prepare a translation of the Liturgy or of portions thereof, especially in view of the fact that great progress has been made by the Missionary Societies working among them. For, whereas some thirty years ago the Santal Christians numbered scarcely more than three hundred, they now number more than fifty thousand all told.

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[1] We are indebted to Sir George Campbell (1824-92), the Indian administrator and author, for the word "Kolarian" as the



name of a class of non-Aryans in Central India who are not Drāvidians. The term "Mundā" for the same people was coined by Friedrich Max Müller.

[2] A biographical notice of Bishop Whitley is given in Chap. XXVII, "Hindi Translations."

[3] Krüger's German brethren were the Rev. Friedrich Batsch, who had laboured in the same field for twenty-three years and was pensioned in 1886. He died in 1907. Further, the Rev. Friedrich Bohn, pensioned in 1888, died in 1911; the Rev. Heinrich Batsch, died at Cottbus, October 29, 1898, and Mr. A. Herzog, a layman, who died February 7, 1909.

[4] See, further, *Mission Field*, October, 1909.

[5] According to a tradition, told by Bradley-Birt in *The Story of an Indian Upland* (1905), p. 156, the designation for the tribe is thus accounted for: "Travelling again in a south-westerly direction they came to Saont, which, according to them, marks an important stage in their history, since it was here that they first acquired the name of Santals—a designation, however, they never use, 'Hor' (a man) being the usual name by which a Santal calls himself. . . . No other derivation of the word Santal has been suggested." On p. 157 Mr. Birt states that as early as 1818 Mr. Sutherland in a report calls them Sontars, a designation which lends support to the derivation of the name.

## CHAPTER XXXV

### THE SINHALESE PRAYER BOOK

THE island of Ceylon has been an English Crown Colony since 1798, ruled by a governor. Its area amounts to about five-sixths of that of Ireland. Its inhabitants, the Sinhalese, are said to have immigrated from Oude, on the mainland of India, in 543 B.C., driving into the eastern jungles the ancestors of the modern Veddahs, a small tribe of primitive hunters. In A.D. 838 the Tamils, who had frequently invaded the island, established a kingdom in Jaffna. The Portuguese, under Francisco de Almeida, first visited Ceylon in 1585, and three years later acquired possession of it. Their territory passed into the hands of the Dutch in 1658, who in turn gave way to the East India Company in 1796.

Two years later the island became a Crown Colony. In 1815 the Kandyan, or Highlanders', kingdom, the last vestige of native rule in Ceylon, fell into English possession.

The two principal races of the island, the Sinhalese and the Tamil, differ widely from each other, not only in language and religion, but in vigour, intelligence and personal characteristics, the Tamil in Northern Ceylon and originally Hindus, being far superior to the Sinhalese, inhabiting the southern and western part of the island, and being followers of Buddha. The Sinhali belongs to the Indic branch of the Aryan family of languages. It is spoken by almost 70 per cent. of the population; nearly allied to Pāli, and derived from a Prakrit of Western Asia. It contains, however, a strong infusion of Tamil vocables.

The Christian element of Ceylon numbers about 350,000, out of a total of 3,500,000 inhabitants. Of these some 180,000 are Sinhalese, the rest are Tamils, inhabitants or immigrants from India.

In 1817 four missionaries were sent out to Ceylon by the C.M.S. They were Samuel Lambrick, Robert Mayor, Benjamin Ward and Joseph Knight. The last named died in Ceylon, 1840. The others returned to England after years of service.

When Lambrick went out to Ceylon he was a man in middle life. He had been a tutor at Eton and was probably the most mature person yet engaged by the society. All four had been ordained for colonial work by Bishop Ryder, of Gloucester.

In 1820, two years after their arrival in 1818, the S.P.C.K. published a translation of the Liturgy, together with the Psalter or Psalms of David, into Sinhalese, Colombo: Wesleyan Mission Press, 1820. 278, 137, 228 pages. 4to. Whether our four missionaries had part in this *editio princeps* of the Sinhalese version cannot be shown. It is quite improbable, owing to the fact that the same press the year before—1819—had printed: Prayers selected from the Liturgy of the Church of England, and translated into Singhalese for the use of the Wesleyan Mission Native Free Schools in Ceylon, by Benjamin Clough, of the Wesleyan Mission Society. The second edition, 15 pages, 8vo. It

consisted of the Order for Morning Prayer. Instructions for children are added in English.

Soon a revision was begun, in which Lambrick was deeply interested. The Liturgy as well as the Old and New Testament were to be translated into a style of language which would make these books available for the purposes of education and capable of being used in the schools and public services of the Mission. With the sanction of the C.M.S. the missionaries prepared and printed, at their expense and at their own press in Cotta, a suburb of Colombo, a new version of the Bible and of the Book of Common Prayer in "familiar Singhalese." The first edition of the Prayer Book in the Cotta style was printed in 1827. This having been exhausted in a few years, a second and revised edition was printed in 1831. The second edition was the joint work of Lambrick and James Selkirk, who was missionary in Ceylon from 1826 until his return to England in 1840. This edition, as well as its predecessor and successors, has an English title-page (reverse blank) and a Sinhalese (reverse blank). The former reads: \* The Book of Common Prayer, and administration of the Sacraments . . . Translated into Singhalese by the Rev. S. Lambrick and the Rev. J. Selkirk, Church missionaries. Ceylon: Printed at the Cotta Church Mission Press. W. Ridsdale, Typ., 1831. (22), 193, 81 pages, large 8vo. Printed in two columns to the page. Aside from the English title, the book is entirely printed in the Sinhalese character.

When the second edition had been exhausted, the text underwent a thorough revision in 1837 and 1839 at the hands of Selkirk, who since the departure of Lambrick to England in 1835 had undertaken the work of revisions. This third edition appeared in 1839. As late as 1889 the C.M.S., Colombo, issued a revised edition of the same (xviii, 410 pages, 8vo). It includes the Psalter or Psalms of David.

To the Rev. S. W. Dias, a Government chaplain and superintendent of S.P.G. work at Demetagode, Colombo diocese, the Church became indebted in 1869 for a translation of the Liturgy into Sinhalese, a work which the bishop of Colombo, Piers Calveley Claughton, stated, in 1869, had been "performed with remarkable success," although, owing

to circumstances, his translation was not at that time generally adopted in Ceylon.

An entirely new translation was made a few years ago. The report of the S.P.G., 1908, page 138, states that :

“The Singhalese Prayer book has been at last retranslated and revised. It has also been submitted to the Episcopal Synod of the Province, and has been sanctioned. The new version, therefore, has now come into use ; and it is hoped that it will replace the translations which have been in vogue hitherto.”

## CHAPTER XXXVI

### BURMA, I—THE BURMESE VERSION

BURMA is composed of Upper and Lower Burma. The former, annexed to the British Empire, January 1, 1886, comprises the late kingdom or empire of Burma ; the latter consists of all the country below the twentieth degree of north latitude as well as the Tenasserim provinces and the present mission station in the ancient kingdom of Arakan, and the Shan-land <sup>[1]</sup> in the East. The whole territory constitutes now the most eastern portion of the British-Indian empire. In 1897 Burma became a lieutenant-governorship.

The Burmese, called often “the Irish of the East,” owing to their gay and lively disposition, number about six and one half millions. They are well disposed, free from the pride of caste, bright and intelligent, and conscious of the many advantages to be gained from English books and western civilization.

The modern Burmese language belongs to the Tibeto-Burman group of non-Aryan or Indo-Chinese languages of Asia, which have been termed by Nisbet and others the polytonic languages of Indo-China. It is the group to which also belongs the speech of the Annamese, Siamese and others speaking monosyllabic tongues.

The Burmese alphabet is borrowed from the Aryan Sanskrit, through the Pāli of Upper India. It is written with its



own peculiar character from left to right in what appears to be an unbroken line. The rounded form of this writing was brought about gradually, and is due to the fact that all the manuscripts were made by graving with a style on leaves of the Talipot palm.

The Burmese Mission of the Church of England, as represented by the S.P.G., is comparatively young. But the work has been and is excellently manned, and has been extended as widely and is, at least, as full of promise as any missions of the same age in any part of the world.

The first Burmese translation of the Order for Morning and Evening Prayer, according to the Use of the United Church of England and Ireland, was published by the S.P.G. Burma Mission at Moulmein (Maulmein), in 1863, 66 pages, 12mo. It was printed at the expense of the S.P.C.K., by the Mission Press at Rangoon.

The work was begun by the Rev. T. A. Cockey, an Eurasian, educated at Bishop's College. He spent two years, 1854-56, at Moulmein acquiring the language. He was ordered deacon at Calcutta in 1856, and was stationed at Howrah from 1857 to 1859. In February, 1859, he was sent to Burma as the first S.P.G. missionary to that country, and worked at Moulmein, in Lower Burma, 1859 and 1860. He was then transferred to the north-west provinces, where he worked at Cawnpore from 1861 to 1864, in succession to his brother, Henry Edwin Cockey (born 1822), who was killed in 1857 at Cawnpore, during the Indian Mutiny.

After Mr. Cockey's departure from Moulmein the translational work was carried on by the Rev. Augustus Shears. The latter was born in 1827; graduated M.A. from St. John's College, Cambridge; was ordered deacon and ordained priest in 1851 by the bishop of Peterborough. In 1859 he took the principal charge of the Moulmein mission; opened a boys' school, but soon fell sick and retired. His successor, the Rev. John Ebenezer Marks, carried on the work left off by Shears and finished the translation of the Order for Morning and Evening Prayer as quoted above.

Marks was one of the most remarkable and successful missionaries. He was born in London, 1832, and came to Moulmein in 1860, originally as a teacher, a vocation in

which he was most successful. He was ordered deacon in 1863, and ordained priest 1866, at Calcutta. He was stationed at Rangoon, 1863-69; and, again, 1875-92, as principal of St. John's College from its very beginning. From 1869 until 1875 he was at Mandalay, to which place he had been sent by the king of Burma, Mindôn Min (died 1878), to establish Christian schools. What a change here in the forty years since Adoniram Judson (1788-1850), the Apostle of Burma, and translator of the Bible into Burmese, had been cruelly imprisoned, in 1825, during the first Burmese war. In 1879 Archbishop Tait conferred upon Marks the Lambeth degree of D.D., "in recognition of the services which he has rendered to the cause of Christian education at Burma." In 1895 he was compelled to resign owing to ill-health. According to latest reports he is still living on the retired list. (See, also, *The Guardian*, May 30, 1913, p. 678, col. 3.)

In 1876 a revision of the portions published in 1863 and considerable additions appeared, edited by a committee of the S.P.G., in which Dr. Marks took a prominent part. Another revision and enlargement was made by a committee consisting of Archdeacon (now Bishop) Blyth, the Revs. J. Fairclough, J. Colbeck, T. Rickard, J. Kristna, C. H. Chard, sub-deacon Hypo Khin and T. W. Windley, all working under the S.P.G. The revision was published in 1882.

Mainly responsible for this new edition was George Francis Popham Blyth. He became chaplain at Allahabad in 1866. The following year he was transferred to Calcutta Cathedral, and was stationed at Barrackpore, from 1868 to 1874; at Naini-Tal from 1874 to 1877, and at Fort William from 1877 to 1878. He was archdeacon and chaplain of the pro-cathedral of Rangoon, Burma, from 1879 until 1887. Since then he has been bishop in Jerusalem and the East, resigning his office in the early months of 1913.—John Fairclough was born in 1840, at Kirkham, England; was educated at St. Augustine's College, Canterbury; ordered deacon 1866, Bombay, and ordained priest 1867, Calcutta. He was stationed successively at Rangoon, Moulmein and Mandalay. He was founder and first principal of the Kemmendine Training Institution, which sends forth native

clergy and catechists. He returned to England after a stroke of paralysis had put an end to his active work. Here he died, February 11, 1897.—James Alfred Colbeck was born in 1851 and died March 2, 1888, of fever contracted in visiting Madaya. He likewise studied at St. Augustine's; was ordered deacon in 1874, and ordained priest three years later, at Calcutta. He was stationed at Rangoon, Mandalay and Moulmein. He published through the S.P.C.K. a Burmese translation of "An Explanation of the Apostles' Creed."—Thomas Rickard was born in 1849, at Buttevant, Ireland; studied at St. Augustine's College; was ordered deacon 1881, and ordained priest 1883, at Rangoon. He was vice-president of St. John's College, Rangoon, from 1881 to 1883, after which time he held several mission posts at Rangoon and Poozoundoung. In 1893 he was put in charge of the Kemmendine Training Institution, which had been established on the principles of the Vepery College at Madras. He died in harness, May 17, 1903.—Thomas Wilson Windley graduated B.A. from St. John's College, Cambridge, in 1873, and proceeded M.A. in 1876. He was ordered deacon 1873, and ordained priest the year following by the bishop of London. He was S.P.G. missionary at Tounghoo, in the mountains of then independent Burma, from 1876 to 1882, acting most the time as the head of the mission. On account of ill-health he retired and returned to England in 1882. In 1877 he published a translation of the Order for the Morning and Evening Prayers into Karen; and saw through the press a revised and enlarged edition of the same only a year later, in 1878.—Charles Henty Chard was born at Wells, Somersetshire, England, in 1845. He studied at St. Augustine's College, was ordered deacon 1869, and ordained priest 1870, at Calcutta. He was S.P.G. missionary in Burma from 1868 to 1878; chaplain at Thayet Myo, 1878-82; Port Blair on Ross Island, one of the Andaman group, 1882-85 and 1888-90, and at the pro-cathedral, Rangoon, 1885-88, 1892-96 and 1897-99. He was archdeacon of Rangoon and bishop's commissary, 1893-1900, and chaplain of Rangoon Cathedral, from 1897 until his death, a few years ago.—John Kristna (Kristna-sawmy), a Tamil, was educated at St. John's College,

Rangoon ; ordered deacon 1879, and ordained priest 1881, at Rangoon. He was stationed at Tounghoo 1879-87, and at Thayet Myo 1888 until his death, at Tounghoo, on Michaelmas Day, September 29, 1897. He was an excellent teacher, whose hundreds of pupils were proud to have learned from him.

A revised, tentative and incomplete edition, translated and published by the missionaries of the S.P.G., was brought out in 1894 at Rangoon by the Church Press.

In 1910 the Burmese Prayer Book underwent another revision. The S.P.G. Report for 1911, p. 124, states that :

"The revision of the Burmese Prayer Book has got beyond the committee stage. The services of Matins and Evensong, the Litany, and Holy Communion, are now in the press, and the rest will follow in a few months. . . . One of the chief revisers was the Rev. George Whitehead. . . . The new Prayer Book will be a great boon. The old was issued twenty-nine years ago, when the Mission was in its infancy."

Whitehead was born in 1862, and graduated from the University of London in 1884. He was ordered deacon 1886, and ordained priest the following year, at Mandalay. He was S.P.G. missionary at Mandalay, 1888-95 ; officiating principal of St. John's College, Rangoon, 1895-97 ; missionary at Prome, Burma, 1899-1900 ; principal of the Kemmendine Training Institution and missionary at St. Michael's, Kemmendine, 1900-06 ; and, again, missionary at Prome, 1908, to the present time. In 1909 he compiled and issued a *Christian Handbook in Burmese*. It contains instructions on the Creed, the Decalogue, Holy Scriptures, points of faith and practice, preparation for Communion, Prayers (private) and Intercession. It is one of the most valuable additions to the scanty Burmese Church literature which has been produced since the Bible and the Prayer Book were translated. The S.P.G. report for 1912, p. 134, states : "The first edition of the revised Burmese Prayer Book has been issued, also the new Burmese Hymn Book."

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[1] The Shan race is so called from the Chinese word *Shan*—"mountains." It was transliterated by the French conquerors as *Sciam*, whence by corruption the English Siam. The Shans are a



people distinct from the Burmans, which latter are traced to tribes dwelling in the eastern Himalaya, and the adjoining region of Tibet. The Tai or Siamese branch of the Indo-Chinese people, called Shan by the Burmese, are supposed to have migrated from their original seat in Central Asia towards the south, and to have settled along the rivers Mekong, Menam, Irrawaddy and Brahmaputra. See, further, Sir Charles Crosthwaite, *The Pacification of Burma*, London, 1912; Chaps. XV and XVI.

## CHAPTER XXXVII

### BURMA, II—THE KARENS

KAREN (Burmese Kareng, Siamese Karieng) is "the equivalent of the Burmese Kayen, signifying 'aboriginal' or 'barbarian,' a term applied to all the tribes—except the Shans—occupying the highlands of Burma." The Karens are a people belonging to the Siamese-Chinese sub-family of the Indo-Chinese family. They are related to the Burmese by physical characteristics as well as by language, but are of a more primitive type. They inhabit the mountainous regions of Arakan, Pegu and Tenasserim, and large districts in Upper Burma, numbering all together more than a million, of whom about a quarter are said to be Christians. According to their own tradition they came from Lower China during the fourth or fifth century of our era. They are assumed to have been driven southwards by the pressure of the Shan races, before they were again made to retire into the hills by the expansion of the Môn power. The Karens could be called "the Scotch of the East." They are industrious, taciturn and religious.

The Karen language belongs to the Tibeto-Burman group of non-Aryan monosyllabic languages. There are three main dialects, viz., the Sgau (Sgaw), the Pwo, and the Bghai (Bghway, Bwè). Of these three dialects the first is spoken by the most numerous Karen tribe, sometimes known as the White Karens, who inhabit the provinces of Pegu and Tenasserim. Pwo is spoken by the Karens who are found from Mergui up the Tenasserim coast to the Sittang river and westward to Henzada and Bassein.

Bghai is spoken by the Karens who occupy the plateau between the Sittang and Salween rivers. The Sgau (*i.e.*, "male") and Pwo (*i.e.*, "female") Karens collectively are known as "White" Karens, thus called from the colour of their clothing. The Bghai are called "Red" Karens, according to some from the colour of their clothing; while according to Nisbet and others from the fact that every male belonging to any sept or clan of this tribe has the rising sun tattooed in bright vermilion on his back, stretching from side to side across the shoulders. They are also called Karenni, and constitute an independent hill state in Lower Burma <sup>[1]</sup>. The various dialects so far resemble each other that missionary work is carried on mainly through the use of two—the Sgau and Pwo dialects.

Having no religion except spirit worship, and only ancient traditions strangely like those of the Jews as recorded in the Old Testament, and a legend that their lost sacred books would come to them again from the West, the Sgau and Pwo Karen have become willing converts to Christianity, and are now in part rapidly settling down to permanent cultivation on the plains. While it is admitted by the missionaries themselves that Christianity has progressed very slowly among the Burmese, it has made rapid strides among the Karens. It is among the Sgau Karens that the greatest progress has been made, and the number of spirit-worshippers among them is decreasing rapidly.

The Karen was unwritten until the arrival of the missionaries, who adapted the Burmese alphabet to its use. There is now, since the reduction of the language to writing, an increasing literature in Karen. The Sgau Karen was reduced to writing by the American Baptist missionaries, Jonathan Wade and Francis Mason, about the year 1833. The Bghai Karen has never yet been satisfactorily reduced to writing, and both the American Baptists and the English Church have always worked solely through the medium of Sgau Karen, which adds considerably to the difficulty of the work.

Most of the Karen mission publications were printed at the Mission Press at Tounghoo. This place stands on the western bank of the Sittang river, midway between Rangoon

and Mandalay. Extending for miles to the north-west, east and south-east, are the Karen districts. Beyond them are the Shans, the Chinese-Shans, and, lastly, the Chinese.

The earliest translation of portions of the Prayer Book into Sgau Karen was the Order for Morning Prayer, made, under the direction of the Rev. Charles Warren, by native teachers of Tounghoo and a native Christian government magistrate. It was not printed, but used for divine services in manuscript. Warren was born in 1837 at Sutton Waldron, England. He was educated at St. Augustine's College; ordered deacon 1868, and ordained priest 1869, at Calcutta. He was stationed at Rangoon from 1868 to 1873, and at Tounghoo from 1873 to 1875, originally to work among the Burmese and the Shans. Here he died, June 3, 1875, from fever and an epileptic fit, caused by overwork and anxiety.

In 1877 appeared the printed edition of the Order for the Morning and Evening Prayer translated by T. W. Windley, to which the same translator published additions in 1878-79. The 1877 edition was printed at Tounghoo, Karen Institute Press, Moungh Phoo, 12mo. It contained title, reverse blank; Order for Morning and Evening Prayer throughout the year (pp. 3-16); pp. 17, 18 blank. The Litany (pp. 19-29); pp. 30-32, blank. The Holy Communion (pp. 33-52); the Public Baptism of Infants (53-58); Questions in the Bway dialect (59-64); Holy Marriage (65-75); the Burial of the Dead (76-84); the Church Catechism (85-96); the Churching of Women (97-8); Visitation of the Sick (99-100); the Order of Confirmation (101-104); the Form and Manner of Making Deacons (105-112).

Windley's work was revised by the Rev. Wordsworth Everard Jones in 1883. Jones was born in London, 1856; educated at St. Augustine's College; ordered deacon 1879, and ordained priest 1881, at Rangoon. He was stationed at Tounghoo from 1879 to 1890, when illness compelled him to give up his work. In 1882 he had published a translation of "Church Hymns into Sgau Karen."

A new translation of almost the whole Prayer Book was printed in 1892 at the English Church Mission Press, Tounghoo, for the S.P.C.K., 34, 422 pages, 8vo. It contains an

English title (p. 1) ; reverse having the words : " Tentative and incomplete edition sanctioned by the bishop of the diocese." Follows on p. 3 the title in Karen, which, transliterated by the Rev. Samuel R. Vinton of the Karen Baptist Mission, reads as follows :

\* Pgha ghaw mü | Lee tah bah tü K'pah. | Daw tah mah sa-kra-may daw tah a'th'noa'gha | Daw tah boo taw bah taw a'do a' teh dee | E-K'-lee a' tah o pgho | a' lü a'lah o wè a' tho | daw Saw Da-wce a'-tah see taw p'trer t'naw | way Taw-oo | E-K'-lee a'tah o pgho poo nee tah a' law | (1892) | t'k' to Khaw K'yah kwce see chee.

Reverse of this title-page is blank, except for a vignette. P. 5 table of contents ; p. 6 blank, except for the ligature of the letters J. H. S. ; p. 7 begins the text of the preface. The individual headings are in English and in Karen, but the running head lines only in Karen.

The translator was the Rev. Alexander Salmon, a master builder of the Karen Mission, assisted by Tharah Tah Keh. Salmon was born in 1859 at Finborough Magna, England. He received his education at St. Augustine's College ; was ordered deacon 1884, and ordained priest 1885, by the bishop of Rangoon, the Right Rev. John Miller Strachan. He was stationed at Tounghoo as soon as he was made deacon. In 1899 this " translator, printer, teacher, administrator, physician, chaplain, missionary, friend and adviser of the Karens far and near, reached England, to die in the Southern hospital at Liverpool on May 5, 1899, within only a few hours of his landing."

The S.P.G. report for 1905, p. 105, states that : " The [Karen] hymn book is being revised, and the Sgau Karen Prayer Book will be soon ready." It was published from the printing press at Tounghoo in 1909. The main translational work for this edition was done by the Rev. John Hackney, who died at Coonoor in 1911, after a residence among the Karens of thirty-three years. In 1892 he compiled the Karen hymn book, the revision of which is mentioned in the report of the S.P.G. just quoted. The report for 1912, p. 134, states that : " Owing to the death of Mr.



Hackney the revised Karen Hymn Book still awaits completion.”

An abridged version of the Liturgy into Pwo (Bway) Karen was made by Mr. Jones and a native assistant, Shemone, in 1884.

Into Karenni a portion of the Liturgy was translated by a native assistant, Shah Poh. But as yet Christianity has made little impression upon the clans inhabiting the semi-independent territory of Karenni.

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[1] See also Sir Charles Crosthwaite, *The Pacification of Burma* (London, 1912), Chap. XVII, “The Karennis, or Red Karens, and Sawlapaw,” pp. 188-208.

## CHAPTER XXXVIII

### BORNEO, I—THE MALAY VERSION

THE Malayan languages are a linguistic family of great simplicity of structure and of sounds, used by the natives of the Malay peninsula, of Madagascar, of the islands of the Dutch East Indies, the Philippines, Polynesia and New Zealand. The Malay language proper is the *lingua franca* of the East Indian archipelago.

An Arabic alphabet is used for writing Malay, this having been introduced at the time of the Mohammedan conquest. A great number of Arabic words have also been added to the vocabulary.

The earliest recorded use of a Malayan language for evangelistic purposes was in 1629, when St. Matthew's gospel in Dutch and Malay was published, the Malay translation being the work of Albert Cornelisson Ruyl (Cornelisz Ruil), a merchant in the employ of the Dutch East Indies Company. A few years later, in 1662, Daniel Brouwer (Brouwerius, Brouërius), one of the Dutch ministers in Java, began a translation of the Bible, using roman letters in writing and printing it. Roman letters have been used for writing and printing the Malagasy and the Polynesian Malayan

languages. But in the Malaysian islands, the Arabic letters having become naturalized long before the time named above, the use of the roman letters for writing Malay has not widely found favour.

The mission to Borneo is wholly a mission of the English Church, and in particular of the S.P.G. The population of Borneo, the fifth largest known island of the globe, consists mostly of Dyaks (the aborigines), Malays, and Chinese (or Dyak-Chinese). The principal languages spoken are the Malay, Sea Dyak, Land Dyak, Milanow and Chinese.

The earliest translation of portions of the Liturgy, consisting of the Order for Morning and Evening Prayer, daily throughout the year, was published in connection with a translation of the Book of Psalms into Malay, of which a third edition appeared in 1836, 37, entitled: *The Psalter, or Psalms of David, with the Order for Morning and Evening Prayer daily throughout the year.* Penang: Prayer-book and Homily Society. 306 pages, 8vo. This, however, must have been intended for use among the Malays in other parts than Borneo, for Rajah (Sir) James Brooke (1803-68) did not land at Kuching (or Sarawak) until the year 1838. The appointment of Brooke in 1842 as Governor of Sarawak opened Borneo to the English, and in 1848 the island of Labuan, on the north-west coast of Borneo, and now the see of a bishopric, became part of the British empire.

The first translation into Malay of considerable portions of the Prayer Book was made by the Rev. (later Bishop) F. T. McDougall. The book was in Malay-Arabic characters, and was published in 1857 at Singapore, from lithographed plates, 8vo. It included the Psalter. The expenses were borne by the S.P.C.K.

Francis Thomas McDougall was born at Sydenham, England, in 1817. He was ordained in 1845 by Bishop Stanley, of Norwich. In December, 1847, he set out for Borneo, to do mission work under the auspices of the newly-constituted Rajah of Sarawak, Sir James Brooke. In the part of Borneo where McDougall settled all three races were to be found, viz., the Malays, who had come over from the Malay peninsula on the opposite shore and were the ruling class, the native Dyaks, and the immigrant Chinese.

The fact that the young missionary was a graduate in medicine assisted him greatly in his work, although the idea of medical missions was not then understood, and was even frowned on by many. As early as 1850 McDougall speaks of the Malay translation of the Catechism, from which he proceeded to the translation of the entire Book of Common Prayer. The "Borneo Church Mission Fund" was set up in 1846, in answer to Rajah Brooke's request for help. Under its auspices McDougall had begun his work. In 1853 the mission was transferred to the S.P.G. and McDougall became the Society's first missionary to Borneo. A few years later he was elected the first bishop of Labuan and Sarawak. In his work as bishop he was very successful. Converts, both among the Dyaks and the Chinese, increased. He re-wrote in the roman character the Malay Prayer Book, which he had published in 1857, and prepared, together with Zehnder, A Catechism of the Christian Religion in Malay and English, for the use of the missions in the Church in Borneo, to assist and guide the native teachers in catechising. This was published by the S.P.C.K. in 1868. It contained the Malay in roman characters on the one side, and the English on the opposite page. Ill-health compelled the bishop to return to England in 1867 and to resign his bishopric the following spring. He died in 1886.

One of the most faithful co-labourers of Bishop McDougall was William Henry Gomes, a Sinhalese, from Bishop's College. He was ordered deacon in 1850, Calcutta, and ordained priest in 1856, Labuan. He was stationed at Lundu, among the Dyaks, from 1853 to 1868; at Singapore, on the southern extremity of the Malayan Peninsula, from 1872 until 1892. For his practical work and his literary productions Gomes was made a Lambeth B.D. in 1878. He died at Singapore, March 1, 1902, the crowning work of his life, the Hokkien Colloquial Prayer Book, having just been published<sup>[1]</sup>. In 1864 he edited Malay portions of the Prayer Book, consisting of the Morning and Evening Prayer and the Communion Services, in the revision of which Bishop McDougall participated. About five years later, in 1869, the Collects, Epistles and many of the Sunday Gospels were published, translated by the Rev. Johann

Ludwig Zehnder. The translator was born at Stallikon, Switzerland, in 1827. He studied at the University of Zürich, went out to Borneo, was ordered deacon 1862, and ordained priest 1864, by Bishop McDougall. He was stationed at Quop [Kuab] and Murdang, 1862-68, and at Lundu, among the Dyaks, 1868, until his retirement in 1897. He died at Lundu, February 10, 1898.

An enlarged edition of the Liturgy was brought out by Gomes in 1882, at Singapore; and, again, in 1893, entitled: *The Order of Morning and Evening Prayer, and Administration of the Sacraments, and other rites of the Church, in Malay*. St. Andrew's Church Mission, Singapore; American Mission Press, 1893. 150 pages, 8vo. The book is printed in roman character. It does not contain the Psalter nor the Ordinal.

In 1895 another edition was published at Sarawak, containing the whole Prayer Book in Malay, except the Psalter, Athanasian Creed, the Epistles and the Gospels. It was translated by Bishop George Frederick Hose and Zehnder. It was brought out by the S.P.G. Mission Press at Kuching.

Hose was graduated B.A. from St. John's College, Cambridge, in 1861. He was ordered deacon the same year, and ordained priest 1862, by the bishop of Ely. On Ascension Day of 1881 he was consecrated in Lambeth Palace Chapel third bishop of Labuan, etc., under the title of bishop of Singapore, Labuan and Sarawak<sup>[2]</sup>. He had been Archdeacon of Singapore from 1875 until 1881. In 1908 he resigned his bishopric and returned to England.

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[1] See Chap. XL, toward the end.

[2] Since 1909 Singapore is a separate diocese, with the Right Rev. Charles James Ferguson-Davie as its first incumbent.

## CHAPTER XXXIX

### BORNEO, II—THE SEA-DYAKS AND THE LAND-DYAKS; AND THE NICOBAR MISSION

DYÁK (Dayak) is a name applied by the Malay invaders to the people inhabiting the interior and a considerable portion of the coast of the great island of Borneo, who seem



to be its aborigines. Physically and linguistically they all belong to the Malayan race. The traditional home of the Dyaks is in the mountains of the central interior, from which the so-called Sea-Dyaks, once famous as pirates, have wandered farthest. The great work done by the first Rajah of Sarawak, Sir James Brooke, seconded by the teachings of Christian missionaries, has made the Dyaks a different people. Head-hunting, slavery, piracy and infanticide have come to an end to a large extent, and the number of Christians is greatly increasing. The Sea-Dyaks, to be correct, retain to this day the hereditary energy of predatory habits. The Land-Dyaks are a milder race, but inferior to the former in civilization and impressibility.

The pioneer work among the Dyak tribes begun by Bishop McDougall was continued by the Rev. Walter Chambers, who arrived from England in 1851. He had been ordered deacon in 1849, and ordained priest the following year. He went to the Sea-Dyaks on the Batang-Lupar, to the east of Sarawak, and its branches, working at Banting from 1851 to 1868. He was the pioneer in the work of committing the Sea-Dyak to writing, using for this purpose the roman characters. The chief contributor, however, to the written language for these people has been the Rev. John Perham, who is also the author of some papers on the religion and the folklore of the Sea-Dyaks published in the *Journal* of the Straits Branch of the Asiatic Society.

Of the Liturgy, Chambers translated The Morning and Evening Prayer, the Litany and the Communion Service, in 1865. This was followed by a translation of the Prayer Book Psalter (*Surat Zabor*. 178 pages, 8vo) by Perham, published by the S.P.C.K. in 1880. Eight years later the Mission Press at Sarawak sent out the translation of the Collects, Epistles and Occasional Services and revision of other portions of the Prayer Book, published before, by Perham and others. Finally, in 1892, a revision of the whole Prayer Book, excepting the Psalms, the Athanasian Creed and some of the Occasional Offices, was published.

Upon the resignation of Bishop McDougall, in 1868, Archdeacon Chambers became the new bishop, in accordance with the express desire of the new Rajah of Sarawak, Sir

Charles Johnson Brooke (1829- ), nephew of the first Rajah, and the well-known wishes of the Dyaks, to whom the archdeacon had endeared himself by his faithful work among them. Bishop Chambers resided at Sarawak from 1869 until his resignation in 1879. On his consecration, in 1869, the Straits Settlements were added to his jurisdiction. After twenty-eight years of faithful work among the Dyaks and in Borneo generally Chambers resigned in broken health. He died in London, December 21, 1893.

John Perham, the scholar among the missionaries to the Sea-Dyaks, was born in 1844. He was educated at St. Augustine's College, Canterbury; ordered deacon, 1867, and ordained priest in 1870 by Bishop McDougall. He was stationed at Banting from 1868 to 1870 and from 1884 to 1889. From 1870 until 1883 he was at Krian, Straits Settlements. At Singapore he ministered from 1890 to 1892. In 1891 he became archdeacon of Singapore, a position which he held until 1901, when he resigned and returned to England. He came back to the mission a few years later, and was stationed at Kuching during the absence on furlough of Archdeacon Arthur Frederick Sharp. Of late the venerable archdeacon had been stationed at Banting, in the diocese of Sarawak, where, in spite of advancing years and not too robust health, he laboured strenuously; and again at Kuching until the state of his health made it necessary for him to return to Europe (S.P.G. Report, 1912, page 146).

William Chalmers received his education at St. Andrew's University and at St. Augustine's College. He was ordained deacon, with Hackett and Glover, on Trinity Sunday, 1858, by Bishop McDougall, and priest the following year. He was selected to open the mission among the Land-Dyaks. He worked faithfully for three years, from 1858 to 1861, and translated, together with James Glover, in 1860 portions of the Prayer Book. In 1861 he was transferred to Victoria, Australia, and was for many years stationed in different places. In 1892 he was consecrated bishop of Goulburn in Goulburn Cathedral, New South Wales. He died November 13, 1901.

The Morning and Evening Prayer and the Communion Services, were translated by the Rev. Frederic William Abé,

and published in 1865. The translator, Friedrich Wilhelm Abé, was born at Offenbach, Germany, in 1829. He was a Lutheran, and received his education in the fatherland. In 1862 he was sent out by the S.P.G. to work under Bishop McDougall. He laboured hard and faithfully for almost fourteen years, being absent on leave but once, 1872-73. He died June 11, 1876. He was a very skilful musician, an accomplishment that proved most serviceable in his work, and he had been one of Bishop McDougall's "most faithful co-labourers."

A revised and enlarged edition of Abé's translation was brought out by the Rev. Charles William Fowler, at Kuching, 1885-86. The reviser was born in 1859, and was educated at St. Augustine's College. He was S.P.G. missionary, stationed at Quop, from 1882 until 1892. He also translated the Collects, Epistles and Gospels (Quop, 1888). From Quop he was transferred to Banting, 1892-97, was precentor of Bermuda Cathedral, 1898-99, and then returned to England.

The Nicobar Islands are a British group of twelve inhabited and seven uninhabited islands in the Bay of Bengal, between Sumatra and the Andaman Islands, to which latter they are administratively appended. Car Nicobar, the most northerly island, is by far the most densely populated, having, in 1901, over 3,500 native inhabitants out of a total population of 6,000. The Nicobarese are a Far Eastern race, having generally the characteristics of the less civilized tribes of the Malay Peninsula and the south-eastern portion of the Asiatic continent. They speak varieties of the Môn-Annam group of languages, though the several dialects that prevail are mutually unintelligible.

The credit of starting a Church of England mission at Car Nicobar belongs to a Tamil catechist, V. N. Solomon. With great courage, skill and devotion he worked on that island since 1896. He lived to see a church of 128 living converts, of whom the first were confirmed in December, 1907. He made a thorough study of the Nicobarese language, customs and habits, and his reports thereon were considered so valuable ethnologically as to be sent to the

Royal Society for publication. He reduced the native language, the "Car" dialect of Nicobar, to writing, and translated into it, in roman characters, a portion of the Prayer Book, consisting of The Order for Morning Prayer (London, S.P.C.K., 1908, 15 pages), and a part of the Gospel of St. Matthew. He passed away in 1909, November 22.

Solomon's work on Car Nicobar is now continued by John Richardson, a pure Nicobarese, who had been trained since 1907 at Mandalay. He took up his work in 1912, accompanied by Canon Whitehead. The latter, while at Car Nicobar, translated the whole of St. Luke and the most frequently used parts of the Prayer Book. The Prayer Book (with Psalms used in the offices) he had cyclostyled and taught the congregation to read it in church. Whitehead found Solomon's translation work of not much use, and has done the work all over again with a more careful adaptation of the roman alphabet to the sounds of the Nicobarese language. (S.P.G. Report, 1912, p. 138.)

## CHAPTER XL

### CHINA AND COREA

To St. Francis Xavier and his Jesuit brethren China owes more than to any other body of missionaries. To this day the Roman Catholic missions are strong and widely spread in the empire of the yellow race. The first to preach Protestant Christianity in China were missionaries from America in 1834, and from the London Missionary Society, which sent out Robert Morrison in 1807. The C.M.S. followed in 1844 and the S.P.G. in 1863.

The Chinese—a word probably derived from the native *Jin* = men—is usually divided into (1) Wen-li, or classical (High Wen-li and Easy, or Low, Wen-li); (2) Mandarin colloquial (Northern: Peking and Shantung, and Southern, or Nanking); (3) some seventeen other colloquials, among which the dialects of Canton, Foochow, Hakka, Hangehow, Shanghai, etc.



Editions of the Liturgy are printed generally in Chinese character, though some of the colloquials are in roman letters.

Robert Morrison, of Morpeth, England, the father of Protestant missions in China, was born in 1782. He was accepted in 1804 as a missionary candidate by the London Missionary Society, and at the age of twenty-two removed to their Seminary at Gosport. In 1807 he was ordained as a missionary to China. He landed at Macao, by way of New York, September 4, 1807. Expelled from there by the Portuguese consul, he went to Canton. When the British were expelled from Canton, he retired with them to Macao. In 1809 he became translator to the East India Company, a post which gave him a secure footing in China. Morrison was the author of many well-known works of a philological character; chief among them his translation of the Imperial Chinese Dictionary into the English language, and further, his translation of the Bible into High Wen-li. He died at Canton in 1834, and was buried at Macao. He was the author, also, of translations of hymns and of portions of the Prayer Book. The title of the latter reads: *Neen chung mei jih tsaou wan ke taou seu shih: The Morning and Evening Prayers of the Liturgy of the Church of England.* Translated into Chinese by Dr. R. Morrison. Canton. Published by the Prayer Book and Homily Society. [1818?] 8vo. It was preceded by the Psalter, and the common title-page reads: *The Psalter, together with the Order for Morning and Evening Prayer, from the Church of England Liturgy.* Translated by R. Morrison.

In 1848 there was published, at London, the sixth edition of a Compendium of the Book of Common Prayer, translated into Chinese by Dr. Morrison, 8vo, of which the first edition, 1829, reads: *Ying-keih-le kwō shin hwuy ke taou wān ta kae fan yih Han tsze.* The United Prayers and Supplications to God of the English Nation, translated into Chinese. A Compendium of the Book of Common Prayer, by Ma [*i.e.*, Dr. R. Morrison].

In 1830 (?) appeared: *Shing hwuy taou sze.* The Liturgy of the Holy Church of England. 8vo.

In this connection it may not be out of place to mention

the translations made by Dr. Boone, the first missionary bishop to China, appointed by the Protestant Episcopal Church of the United States of America. They are in the Shanghai colloquial, and were published at Shanghai in 1849. 8vo. They are entitled : Chow neen tsaou shin taou kaou shih. The Morning Service of the English Liturgy, translated into the Shanghae Dialect ; and : Chow neen yay le taou kaou shih. The Evening Service of the English Liturgy, translated into the Shanghae Dialect.

William Jones Boone (1811-64) was noted for scholarship in the Chinese language and literature, and did eminent service in securing an accurate version of the Holy Scriptures and of the Prayer Book into that tongue. He began his work of translating the Liturgy in 1846, two years after his consecration as missionary bishop of Shanghai and the Valley of the Yangtsee river. He was assisted by the Rev. Cleveland Keith (†1862).

In 1855 there appeared at Hongkong : Taou kaou wän ts'euén shoo. The Book of Common Prayer, &c. 8vo. It was printed at St. Paul's College. The translator, Walter Henry Medhurst, was born in London, April 29, 1796. By profession a printer, he entered as such the service of the London Missionary Society. He embarked for China in 1816 as a missionary printer, his destination being Malacca. He made rapid progress in the study of the Malay and Chinese languages and developed a faculty for preaching. He was accordingly ordained by Dr. William Milne (1785-1822), and his colleagues at Malacca on April 27, 1819. When the ports of Canton, Shanghai, and of three other cities were opened to British merchants by the treaty of August 29, 1842, Medhurst removed to Shanghai, and laboured there for fourteen years as the senior missionary. In 1856 he returned to England, and died a few days after his arrival in London. Dr. Medhurst had a more intimate acquaintance with the Chinese character and a more extended knowledge of the language than any of his associates. His translations were printed by the thousand, and large quantities were sent in the emigrant ships which took crowds of Chinamen to the Californian and Australian goldfields.

A recent edition of the Foochow translation of the Prayer

Book, by the S.P.C.K., contains title (2 pages), preliminary matter (44 pages, beginning with a table of contents), and 472 pages of text, crown 8vo.

A year before the original appearance of Medhurst's translation there was published: *Yay-soo shing keau-taou kaou wăn*. The Morning and Evening Prayers of the Church of England, 8vo. This most probably was the first draft made by Robert Henry Cobbold, B.A., Peterhouse, Cambridge, 1843, who went out to Ningpo in 1845. He was archdeacon of Ningpo, 1856-58, and then returned to England, where he died in 1893.

It was about 1860 that the romanized system of transliteration and printing of Chinese was adopted. It was found that Wen-li, the written language, was known only to the educated few; that the masses could not be reached by it, and that it was easier for an illiterate Chinaman to learn the roman alphabet. Hence was undertaken the difficult task of transliteration, or, rather, reducing the spoken language to writing with roman letters. This has proved, in some districts, a very successful method of instructing the humbler classes. In the Ningpo dialect large portions of the Scriptures, the Prayer Book, etc., were in after years printed in roman characters, mainly through the efforts of the Rev. William Armstrong Russell (1821-79), later (1872-79), bishop of North China.

In 1853 John Shaw Burdon (1826-1907), a graduate of Islington College, was sent out to China by the C.M.S. to work under the Right Rev. George Smith, an experienced Chinese scholar and first Anglican bishop of Victoria, Hong-kong. Burdon was a pioneer missionary, the first member of the C.M.S. Mission to enter Hangchow, the first at Shaou-hing, the first at Yu-yaou, the first at Peking. He visited new cities with Dr. John Livingston Nevius (1819-93), the American Presbyterian, Griffith John (1831-1912) of the London Missionary Society, and James Hudson Taylor (1832-1905), missionary of the Chinese Evangelization Society since 1854, and subsequently founder and director of the China Inland Mission<sup>[1]</sup>. In 1873 Dr. Burdon was chosen bishop of Victoria as successor to Bishop Charles Richard Alford, who had resigned. He had also done

important work as one of the translators of a new version of the New Testament into the Mandarin dialect direct from the Greek. Together with Samuel Isaac Joseph Schereschewsky (1831-96), the missionary bishop of the Protestant Episcopal Church of America at Shanghai, having jurisdiction in China (1877-83), he completed a Mandarin translation of the Prayer Book into the language of the court and the *litterati*. It was lithographed in roman characters, 1872 (334 pages, 8vo). This translation has formed the basis of all the Prayer Books since printed for the North China Missions. Bishop Burdon prepared further editions in 1879, 1890 and 1893. He died January 5, 1907. Bishop Schereschewsky, who resigned in 1883 owing to ill-health, also translated the Bible into the Mandarin dialect, "strictly speaking the spoken language of China," and thus the Word of God was opened to vast multitudes of the people. The same bishop likewise translated the whole Prayer Book into the Wen-li, or book language of China (334 pages, 8vo).

In 1878 appeared: *The Book of Common Prayer*, . . . according to the Use of the Church of England; the Psalter or Psalms of David, &c. Translated into Cantonese by the Rev. Arthur B. Hutchinson. Hongkong, 8vo. The Chinese title reads: Shing hwuy taou wăn. The Psalter alone was published as early as 1875. This Cantonese version was based mainly on Schereschewsky's Peking Mandarin version. Arthur Blockey Hutchinson graduated from the C.M.S. College at Islington in 1867. The bishop of London ordered him deacon in 1867, and ordained him priest in 1870. In 1871 he went to Hongkong in charge of St. Stephen Mission Church. He remained there until 1882. He was then transferred to Nagasaki and Fukuoka, Japan, 1882-1907. From 1909 to 1910 he was C.M.S. representative at Kumamoto, Japan. He is stationed now at Doshima, Nagasaki, Japan, as archdeacon of Kyushyu.

George Evans Moule was educated at Corpus Christi College, Cambridge, where he won a Mawson scholarship and graduated B.A. in 1850. He was ordained deacon in 1851, and priest the following year. From 1857 until 1880 he was C.M.S. missionary at Ningpo and Hangchow. He was



consecrated in October, 1880, missionary bishop of Mid-China. He resigned his bishopric in 1906, and died March 3, 1912. While at Hangchow Moule translated portions of the Prayer Book, consisting of the Morning and Evening Prayer, the Litany, &c., into the Hangchow colloquial. This was printed at Hangchow, 1874, in the native character. A considerable part of the translation was published in 1877 by the S.P.C.K. in roman character.

About 1860 Singapore had a settlement of 40,000 Chinese, for whose spiritual welfare the Rev. Thomas Cartwright Smyth, the Government chaplain, had earnestly pleaded with the S.P.G. The society complied with his request, and sent out, in 1861, the Rev. Edward Sherman Venn (born 1819), an Oxford graduate. After his death, in 1866, the mission remained without the superintendence of a resident missionary until 1872, when an efficient successor was found in the Rev. William Henry Gomes, translator also of the Prayer Book into Malay and into Dyak. Efforts were at once directed toward holding services in the three languages—Malay, Chinese and Tamil, and Mr. Gomes soon had a large staff of teachers and catechists working under him. By means of translations into Malay and into "Hok-kien colloquial," using roman characters in both cases, Gomes has enabled those Malays and Straits-born Chinese who can speak their respective languages, but can read it only in the roman character, to join in the services of the Church. He published at Singapore in 1887: *The Order for Morning and Evening Prayer and the Administration of the Holy Communion in Hokien colloquial*. It was based on Bishop Burdon's translation. A year later he followed this up with a translation of "The Occasional Offices" in Hok-kien colloquial.

In 1901 the S.P.C.K. published for Gomes the translation of the Liturgy, excepting the Psalms, the Athanasian Creed, and the Epistles and Gospels. The English title reads: \**The Order for Morning and Evening Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England, in the Hok-kien dialect (Amoy colloquial).*

Transliterated by the Rev. W. H. Gomes, B.D., Missionary, S.P.G., Singapore, assisted by the Rev. L. C. Biggs, M.A., formerly Colonial Chaplain, Penang. Singapore: Printed at the American Mission Press, for the S.P.C.K. . . . 1901. (8), 216 pages, fcap. 8vo.

The initial eight pages contain English title (reverse blank), table of contents in English (reverse blank), Chinese title (reverse blank), and Chinese table of contents (reverse blank). The text begins with the Morning Prayer and ends with A Communion. The only English in the text itself are the headings of the different divisions and offices, placed before the Chinese. This translation was the work of years, carefully prepared with the aid of several Chinese teachers. It supplies a great need. The Chinese Straits-born Christians, who till then attended the services in Malay, of which they had a very imperfect knowledge, were greatly benefited by a Prayer Book in their own colloquial. Gomes died at Singapore, March 1, 1902.

Louis Coutier Biggs graduated at Oxford, B.A. 1863, M.A. 1866, was ordered deacon 1864, and ordained priest in 1865. In 1874 he went to Malacca as chaplain, and was at the same time acting chaplain at Penang in 1875 and 1877, 1878, and at Singapore 1881. He left Malacca in 1885, and was from that time on until 1897 colonial chaplain at Penang. Owing to failure of health he retired from foreign work and returned to England. In 1893 the S.P.C.K. published for the Chinese Christians of the Straits Settlements a card containing: Amoy Lord's Prayer, Creed and Ten Commandments, translated by Mr. Biggs.

We are glad to say that, according to a report in *The Guardian*, June 14, 1912, p. 803, the missionary dioceses founded in China by the Church of England, the Protestant Episcopal Church in the United States, and the Church of England in Canada, are to be united in the future as "The Holy Catholic Church of China" (Chung Hua Sheng Kung Hui), following the example of the Nippon Sei Kokwai. They constitute a synod with eleven bishops. The first general synod was held in Shanghai in April, 1912.

Corea, Korea (Ch'ao Hsien, the land of the "Morning

Calm”), renamed by the Japanese, in 1910, Chosan, has a population of some thirteen million people. The Korean language is distinct from that of their neighbours, the Chinese and the Japanese, in its grammatical structure and idioms ; but it has borrowed from the Chinese a large number of words. The Chinese character is used in all official and literary writing, and, in fact, in all the literary work of the better class of people. The language was reduced to writing about three hundred years ago. It has an alphabet whose simplicity, flexibility and comprehensiveness compare favourably with those of any other known alphabet. It is unlike both the inflexible syllabary of Japan and the unwieldy ideogrammatic writing of China.

It was not until 1882 that a treaty between the United States of America and Corea gave comparative safety to Christians. The bishops of China—Burdon, Moule and Scott—sent a letter to Archbishop Benson petitioning for a mission to Corea. The archbishop appealed to the C.M.S., but the society at that time could do nothing. In 1888 the S.P.G. offered the bishop of North China (Peking) the Right Rev. Charles Perry Scott, the amount of £2,500 for a mission to Corea, and the Rev. C. J. Corfe was consecrated, under royal mandate, the first missionary bishop for Corea, in Westminster Abbey, on All Saints’ Day, November 1, 1889.

Charles John Corfe was born in 1843. He graduated from All Souls’ College, Oxford, B.A. 1865, M.A. 1869. He was ordered deacon in 1866, and ordained priest the following year by the bishop of Hereford. Before his consecration as bishop of the Church of England in Corea he had been a naval chaplain (1867–89), and had received recognition in the highest quarters for his faithful work. Oxford bestowed upon him an honorary D.D. at the time of his elevation to the bishopric. He resigned his charge in 1905, but has since on various occasions done mission work for the S.P.G. and the Church at large. In 1906 he published an excellent account of *The Anglican Church in Corea* (London: Rivington). He translated into Corean, for the use of his diocese, portions of the Prayer Book, including the Offices of the Administration of the Holy Communion and Baptism for those of riper years, as well as the Office of Confirmation,

Evensong, Litany, about half of the Collects, Epistles and Gospels, together with a few Psalms and Prayers. The translation was revised by members of the mission. One of his main collaborators was the Rev. Mark Napier Trollope, bishop's chaplain and senior S.P.G. missionary in the diocese of Corea from 1890 until 1902. In 1911 Dr. Trollope was chosen third bishop of the Church of England in Corea <sup>[2]</sup>.

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[1] "The Cambridge seven" went forth to China in 1884-85 in connection with this mission. All were of good family; among them were Stanley Peregrine Smith, Trinity, B.A., 1883, and stroke-oar of the university eight; Charles Thomas Studd, Trinity, B.A., 1883, and captain of the university eleven. Probably no event of recent years exercised a wider influence in the cause of missions. University graduates have since then gone out as missionaries in much larger numbers than before. There are now five missions definitely linked with the universities. The Central African Mission (1858), indeed, is not for the most part manned by graduates, though it is led by them; but the Cambridge Mission at Delhi (1878), the Oxford Mission at Calcutta (1880), and the Dublin Missions at Chhota Nagpur and the Fuh-kien province of China, the one in charge of the S.P.G. work since 1891, and the other serving the C.M.S. since 1887, consist of university men.

[2] See also *The Guardian*, May 2, 1913, p. 576, col. 3.

## CHAPTER XLI

### JAPAN AND THE AINU

JAPAN (Nihón, Nippón, Dai-Nippon) was called during the Middle Ages Zipangu, from the Chinese Dchipönukwo. Nihón is the Chino-Japanese *Nitus* (sun) and *Hon* (origin, rise)—land of the sunrise, Orient. For two centuries after the massacre of the Jesuit missionaries in 1637 the country was closed to all foreigners. The gates were first opened to the world through the influence of Americans, and the first Protestant missionaries to enter Japan, in 1859, were Americans. The American and the English Episcopal missionaries have always worked in harmony. Recognizing the fact that in the course of time the native Church



(Nip(p)on Sei Kokwai, literally "Japanese Church," usually rendered Holy Catholic Church of Japan) <sup>[1]</sup>, now ministered to by both English and American missionaries and their respective native assistants, would be wholly ordered by the native Japanese clergy, the missionary synod of 1887, in which both Churches convened, ordered the adoption of the English Prayer Book, with some omissions and certain substitutions, partly from the American Prayer Book of 1789.

The Prayer Book in the meantime had been translated into Japanese and printed in the native character by a committee of the two Churches. The first part was printed at Tokio in 1878, the second at Osaka in 1883. The principal members of the committee were Archdeacon Shaw, for the S.P.G. ; the Rev. Messrs. Warren and Piper, for the C.M.S.; Bishop Williams and the Rev. Mr. Quinby, for the American Church.

The Right Rev. Channing Moore Williams, late bishop of the Protestant Episcopal Church of America at Yedo, Japan, was born in Richmond, Virginia, on July 18, 1829. He was ordered deacon in 1855, and left for China as a missionary under Bishop Boone in November of the same year. He was ordained priest in the mission chapel at Shanghai by the bishop on June 11, 1857, and shortly afterwards, by direction of the Foreign Committee of his Church, was transferred to Japan. He was one of the first two Protestant missionaries to enter that country in 1859. He was consecrated missionary bishop in China, with jurisdiction in Japan, in St. John's Chapel, New York, on October 3, 1866. The General Convention of 1874 relieved him of the China mission and changed his title to Missionary Bishop of Yedo, with jurisdiction in Japan. In 1889 he resigned his office. He died in 1910. Bishop Williams translated from time to time portions of the Prayer Book, long before the joint committee began its work. His American colleague on the translation committee, the Rev. James Hamilton Quinby, came from Monticello, Florida, and was appointed to missionary work in 1872. He worked chiefly at Osaka. While on furlough visiting friends in Florida he died, February 14, 1882.

Alexander Croft Shaw was one of the first two S.P.G.

missionaries to Japan, beginning his work there in 1873. He was born in 1846 at Toronto, Canada; was ordered deacon in 1869, and ordained priest the following year by the bishop of Toronto. He began his mission work at Tokio. In 1889 he became archdeacon of the diocese of South Tokio, and continued faithfully in the performance of his duties until his death in 1902. He had been for nearly thirty years the principal worker and the director of the S.P.G. mission in Tokio.—Charles Frederick Warren and John Piper were graduates of Islington College. They were sent in 1866 to Hongkong, whence, in 1873, they were transferred to Japan, the former to Osaka, the second city of the empire, the latter beginning work at Tokio in 1874. Owing to the failure of his wife's health Piper was forced to leave the country and return to England. His literary work, especially his "Reference New Testament" (4,750 pages, 4to), with 12,000 references, has proved to be of the highest value. Owing to his wife's health Warren also returned to England in 1884. Mrs. Warren died in 1888, and he went out again to Japan, to the great advantage of the work in which he had taken such a prominent part. He was shortly appointed archdeacon by Bishop Bickersteth.

The first synod of the Japanese Church, held at Osaka in 1887, considered the revision of the Japanese Prayer Book as a matter of the greatest importance. It was delegated by the synod of 1889 to two committees, the one dealing with translation, the other with structural details. The revision occupied six years of work, and was not issued until September of 1895, when it appeared in octavo form; and the same, romaji edition, 1895, 450 pages, 16mo. A preliminary edition, in 16mo, had appeared in 1891. The revision, based as it is upon the English and the American Book, took the line of filling in omissions from the American Book and adding from the English Book such details of service as had been retained by the English but lost by the American Book. The result, on the whole, has been a gain in liturgical richness for the Japanese Prayer Book<sup>[2]</sup>. This revision was made chiefly under the guidance of the Right Rev. Edward Bickersteth, lord bishop of the Church of England in South Tokio.

Bickersteth was born in 1850, the eldest son of the Right Rev. Edward Henry Bickersteth, bishop of Exeter. He graduated in 1873 B.A. from Pembroke College, Cambridge, was ordered deacon in 1873, and ordained priest the following year. He was head of the Cambridge University mission to Delhi from 1877 to 1884, and examining chaplain to the bishop of Lahore from 1878 to 1884. In 1886 he was consecrated missionary bishop of the Church of England in Japan. He died, in the harness, August 15, 1897. He was the author of *The Church in Japan*, *The Anglican Community in Japan*, and *A Basis of Christian Union*.

For the benefit of the Japanese in the Hawaiian Islands the Rev. William Henry Barnes caused portions of the Liturgy to be translated and printed in roman characters. Barnes received his education at St. Augustine's College, Canterbury. He was ordered deacon in 1885, and ordained priest in 1887, at Honolulu. He was stationed at Honolulu and Lahaina from 1886 to 1892. When the Hawaiian Islands were given over to the American Church Barnes was transferred to one of the Canadian mission stations. From 1903 until 1906 he was rector of St. John's, New Town, Tasmania. He afterwards held a rectory in England.

To the north of Hondo, the principal island of Japan, lies the island of Yezo (= "abounding in game"). It is called by the Japanese Hokkaido, a word of Chinese origin meaning "northern sea-circuit." Hokkaido, however, includes also the Kurile Isles and several others. At Yezo the larger portion of the remnant of the Ainu (*i.e.*, "the men") is found. The Ainu are the aborigines of the "Great Eight Islands." They are believed to be of Aryan origin, and to have been conquered in the seventh century B.C. by mixed races from Southern Asia. From these invaders sprang the Japanese.

The language of the Ainu stands at the present day altogether isolated. The alphabet was reduced by missionaries to writing in roman characters. The language is spoken by about 16,000 to 20,000 people, living on the islands of Yezo, South Saghalien, the Kurile Isles and various adjacent regions. Until the missionaries arrived

the Ainu had no alphabet, no writing, no numbers above a thousand.

Mission work among the Ainu was begun for the Episcopal Church in 1874 by the Rev. Walter Dening, at that time connected with the C.M.S. But the missionary *par excellence* to them has been the Rev. John Batchelor, of the C.M.S., since 1911 archdeacon of Hokkaido. He was one of Bishop Burdon's students at St. Paul's College, Hongkong, and in 1880 accompanied Mr. Dening to Sapporo, making his first visit to the Ainu settlements in that district and beginning the study of their language. He stayed at their chief settlement and old capital, Piratori, twice for more than a month in 1881; and, after a visit to England and a time of study at Islington, he went back in 1883 and threw himself heart and soul into the work among this strange and wild people. His subsequent studies in the Ainu language, customs and traditions, made him gradually the greatest authority on the subject, and his writings have gained him a high reputation in scientific circles, earning for him the coveted title of F.R.G.S. As the Ainu race, and especially their language, is dying out, and its numbers decrease from year to year, the scholarly work of Batchelor will be of the greatest importance to the science of ethnology.

Mr. Batchelor translated the whole New Testament, printed in 1897, some portions of the Old Testament, and selections from the Prayer Book. These latter include the Lord's Prayer, the Apostles' Creed and the Ten Commandments, together with a few hymns. They were translated in 1885, and struck off by the translator on a small hand-press; and later on, in 1888, also printed by the S.P.C.K. The whole Prayer Book, afterwards translated by Batchelor, was published by the S.P.C.K. in 1896, 417 pages, demy 8vo, printed in long lines. The initial (4) pages contain the title-page:

\* Ainu Karisia | Eiwange gusu an | Inonno-itak oma kambi. The Book of Common Prayer. Translated into Ainu, By the Rev. John Batchelor (Church Missionary Society). S.P.C.K., London . . . 1896.

Reverse blank; page (3) Contents, reverse blank. The text commences with the Order for Morning Prayer.



It is to be regretted that, owing to the approaching extinction of the Ainu race and language, Batchelor has abandoned further translation work. The great value of his work in Ainu philology and folk-lore is acknowledged by all scholars in Ainu philology and history. Thus Bronisław Piłsudski, in *Materials for the study of the Ainu language and folk-lore*, Cracow, 1912, p. xxiv, calls the nine specimens of the Ainu folk-lore in Jeso, published by Batchelor in *Trans. of the Asiatic Soc. of Japan*, vols. XVI and XVII, "the most valuable work hitherto achieved in this field, and we can but regret deeply that the writer has not yet published the whole of his rich collection of folk-lore."

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[1] It was mainly the wisdom of Bishop Bickersteth which guided the joint movement, resulting in a national church, with its own laws and its own missions in Formosa.

[2] An estimate of the Revised Japanese Prayer Book of 1895, as compared with the English and American Liturgies, was published by the Rev. A. F. King in the *South Tokyo Diocesan Magazine*, 1899-1900, and reproduced by Alfreda Arnold in her book, *The Light of Japan*, pp. 193-206.

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PART THE FIFTH  
AUSTRALIA AND THE PACIFIC OCEAN



## CHAPTER XLII

### INTRODUCTORY—AUSTRALIA

ACCORDING to Codrington and Palmer <sup>[1]</sup>, the languages of the Ocean family fall naturally into place in four geographical areas: Indonesia, Micronesia, Melanesia and Polynesia. (1) The Indonesian group includes the language of Madagascar, with those of the Malay archipelago. The principal members of it are Malagasy, Malay, the various languages of the Philippine Islands, Sumatra, Java, Borneo, Celebes, and of the islands eastward towards New Guinea. (2) The Micronesian group takes in the Caroline Islands, the Pellew, Marshall and Gilbert Islands. (3) The Melanesian languages are those spoken by the present inhabitants of the great chain of islands which extends from the east of New Guinea to New Caledonia, including Fiji. (4) The Polynesian languages of the Eastern Pacific are well known as those of Samoa, Tonga, Hawaii and the Maori of New Zealand.

Purely for geographical reasons the Malagasy translations will be treated in Part VI, Chapter L, while Borneo, the Dyaks, etc., have been discussed in Part IV, Chapters XXXVIII and XXXIX.

No translations of the Liturgy or of portions thereof are known to us for the islands of the second group.

Concerning the peoples of groups (3) and (4) George Brown, *Melanesians and Polynesians*, pp. 15 foll., states that

“The Melanesian and Polynesian peoples were descended from one common stock, of which the Melanesian is the oldest representative at the present time. . . . Their languages do not belong to the Indo-European, but to the Turanian family, though the language has from time to time been very much modified by admixture with forms of speech brought in by repeated immigration

from Aryan-speaking races on the mainland of India. . . . The original inhabitants were Negritos . . . speaking a more or less agglutinative tongue. Their original home was in India, probably in the valley of the Ganges."

Sidney H. Ray, we notice, arrives at somewhat different conclusions.

For the aborigines of Australia proper not much has ever been done by any Christian churchbody in the way of translating the Scriptures or a liturgy into their native tongue. The Australian Blacks, or New Hollanders, as they were called, wretched and miserable, were made so even more by the contact with the white settlers. Their immediate homes taken away from them by force or by stealth, they were in many cases forced back into the waterless desert, or, as in Tasmania, blotted out as a people. The work of the C.M.S. among the Australian Blacks, begun in 1825, is graphically described by Eugene Stock in Vol. I, pp. 360, 361, of his centennial history. The missionary efforts centred at Wellington Valley and Moreton Bay, but were given up in 1842, owing to difficulties with which the missionaries had nothing to do. The C.M.S. missionary, the Rev. James Günther, made at least a beginning in linguistic and translational work for the benefit of his coloured flock. A vocabulary and a grammar were prepared and published, and translations of three Gospels, portions of Genesis and the Book of Acts, and a large part of the Prayer Book, were made and printed for the use of the natives <sup>[2]</sup>.

Jacob Günther was born at Oberschwandorf, near Stuttgart, Germany, in 1806. He was educated in the Mission College, Basle, Switzerland, and at the university in the same place. He then went to England, and attended the C.M.S. College at Islington. In 1837 he began his missionary labours among the aborigines of New South Wales, and met with considerable success. After the abandonment of the mission Mr. Günther became incumbent of St. John's Church, Mudgee, and archdeacon of Bathurst. He died December 20, 1879, aged seventy-three years <sup>[3]</sup>.

A new beginning was made in 1850 by the Anglican Board of Missions for Australia and Tasmania, and now each



diocese is responsible for its own area<sup>[4]</sup>. Most of the blacks are at present in the north-western part of Australia, and it is to be hoped sincerely that the election of the well-known missionary, Bishop Gerard Tozer, in 1910, formerly (1902-10) bishop of Nyasaland, Africa, to the see of North-West Australia will bring about a flourishing mission among these Australian aborigines<sup>[5]</sup>. The new bishop is no stranger to the Australian Church, for he has been in earlier years incumbent of Christ Church, Sydney. The neglect in recent years of the work of the Church of England among the aborigines of Australia and other continents is regretfully acknowledged by Bishop Gilbert White, of Carpentaria, in the S.P.G. Report for 1901, pp. 169, 170.

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[1] *A Dictionary of the Language of Mota, Sugarloaf Island, Banks' Islands*. With a short grammar and index. London, 1896. Preface, p. xv.

[2] See the Thirty-Ninth Report of the New Holland Missions.—Burkhardt, *Kleine Missions-Bibliothek*, 2te Auflage, Band IV, pp. 264, 265.

[3] These biographical data have been kindly furnished by Mr. Günther's son, Archdeacon Günther, of Paramatta, now at North Sydney.

[4] See, further, Wynne, pp. 110 foll., and N. W. Thomas, *Natives of Australia*, p. 216.

[5] S.P.G. Report, 1911, pp. 207, 208. On the work among the aborigines of Australia see also *The Guardian*, May 30, 1913, p. 686, cols. 2, 3.

## CHAPTER XLIII

### THE PHILIPPINE ISLANDS

THE Bontoc Igórot have their centre in the pueblo of Bontoc, Luzon, Philippine Islands. Bontoc, the capital of the sub-province Bontoc, is situated in the narrow valley of the Rio Chico, in the mountainous interior of North Luzon. The word Bontoc—pronounced “Ban-tâk”—is a Spanish

corruption of the Igórot name, "Fun-tâk," a native word for mountain, the original name of the pueblo.

"In the matter of religion and spirit-belief," writes Albert Ernest Jenks, on p. 39 of *The Bontoc Igórot* (1905), "the surface has scarcely been scratched. The only Igorot who became Christians were the wives of some of the Christian natives, who came in with the Spaniard, mainly as soldiers."

Since the annexation of the islands to the United States, however, the number of converts to Christianity has increased markedly among the 13,582 civilised Igórot, while very few can be found among the wild population, numbering nearly 198,000.

The language of the Bontoc Igórot is sufficiently distinct from all others to be classed as a separate dialect. It descends originally from a parent stock which to-day survives more or less noticeably over probably a much larger part of the surface of the globe than the tongue of any other primitive people. The language of every group of primitive people in the Philippine archipelago, except the Negrito, is from that same old tongue. The Malay language of the Malay Peninsula, of Java, and of Sumatra, belongs here. So do many, perhaps all, the languages of Borneo, Celebes and New Zealand. This same primitive tongue is spread across the Pacific Ocean, and shows unmistakably in Fiji, New Hebrides, Samoa and Hawaii, as well as in Madagascar.

For their Igórot congregations the bishop and clergy in the Philippine Islands published in 1910: Nan biblo ai chataku enkapyaan | isnan kamaschömaschöm. | Nan Litani | Natkönatkön ai Kapyä | Nan Kapyä isnan mensösöngangan | isnan fasol | Nan collect isnan amin ai tawen | Napili ai kasalmosalmo. | Printed by All SS. Mission Press, Bontoc. 1910. (1), 64, 24 pages, 16mo. The pamphlet contains the Evening Prayer, the Litany, various prayers, Penitential Office, Collects, twenty selected Psalms, translated into the Bontoc Igórot dialect by the Rev. Walter Clayton Clapp, a resident among the Bontoc Igórot since 1901. He is the author, also, of *A Vocabulary of the Language of the Bontoc Igórots*. Manila: Bureau of Science. The printing of the Igórot service book was done, mostly

one page at a time, by the labours of two native boys of the All SS. Mission.

The Tagálog, numbering about one and a half million, belong to the seven Christian tribes<sup>[1]</sup> which constitute the great bulk of the population of the Philippine Islands. The Tagálog are the chief population of Manila and central Luzon and the majority of the inhabitants of Mindanao. They are the most cultured of the brown races in the Philippines. A Tagálog Communion Office was published in 1906, reading: Ang orden | Nang Panğangasiwa ng | Hapunan ng Panginoon | O' santong Pakina- | bang (ang Misa). | Manila. | Imprenta de Fajardo y Comp. . . . | Reverse of title blank; text, pp. 1-26. Small 8vo. No running headlines; text, sub-headings, rubrics, etc., in Tagálog. Printed in long lines.

In a letter dated July 18, 1912, Bishop Brent, of the Philippine Islands, writes:

"The translator of the Tagálog Communion Office is the Rev. George Charles Bartter, who came to the Philippine Islands at the beginning of American occupation as an agent of the British and Foreign Bible Society<sup>[2]</sup>. He was at that time a young man of about twenty-two. He acquired several of the dialects and did excellent work in the position he occupied. Later on I proposed to him to consider the desirability of entering Holy Orders. He was ordained Deacon in 1907, and Priest in 1909. He is in charge of St. Luke's chapel, a Filipino work in the city of Manila. He is planning the translation of further portions of the Prayer Book into Tagálog.

"The only other translations thus far made, in addition to the Tagálog and Igórot which you have, are portions of the Prayer Book into Ilocano, done in the Mission of St. Mary the Virgin, Sagada. These have not yet been published, but I hope before very long we shall have sufficient to warrant going to press."

The men in charge of St. Mary the Virgin, Sagada, are the Rev. John Armitage Staunton, Jr., and the Rev. Robert Tarrant McCutcheon.

The Ilocanos belong to the seven Christian tribes among the Philippines. The majority of them are living on the shore-slopes of the western half of North Luzon. Centuries of living in the least fertile portion of the archipelago have made them a thrifty and industrious race. They are the Yankees of the Philippines, and by virtue of their industry

the population has increased to such an extent that they have migrated throughout the islands.

"There are, perhaps, no more industrious workers than the Ilocanos of the populous northwest coast of Luzon, or the Igorotes who have built stupendous rice-terraces in the mountainous heart of that island."—WRIGHT.

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[<sup>1</sup>] The seven Christian tribes are : The Visayan, Tagalog, Ilocano, Bicol, Pangasinan, Pampangan, and Cagayan.

[<sup>2</sup>] See, also, Canton, Vol. V, pp. 156, 157.

## CHAPTER XLIV

### THE NEW GUINEA MISSION

NEW GUINEA is the largest island in the world, except Australia. It is divided politically between Great Britain, Germany and Holland. Ethnologically the natives belong as a whole to the Melanesian division of the Indo-Pacific races. The predominant tribe are the Papuans<sup>[1]</sup>. In some of the Kei and Aru islands the Papuan inhabitants form orderly Christian communities. The part of New Guinea assigned to Great Britain is known now as the Territory of Papua. It may be that from an indigenous Negrito stock of the Indian archipelago both, Negroes and Papuans, sprang, and that the latter are an original cross between the Negrito and the immigrating Caucasian who passed eastward to found the great Polynesian race.

The Papuan languages or dialects are very numerous, owing doubtless to the perpetual inter-tribal hostility which has fostered isolation. Several dialects are sometimes found on one and the same island.

In the south-eastern portion of New Guinea, possessed by Great Britain, the London Missionary Society (1871), the Australian Wesleyans (1892), and the Anglican Church of Australia (1892), have arranged a friendly division of the field and have met with gratifying success. The history of mission work here is one of exploration and peril amongst



savage peoples, multitudinous languages, and an adverse climate, but it has been marked by wise methods as well as enthusiastic devotion, industrial work being one of the basal principles.

In his interesting treatise, *British New Guinea*, Country and People (1897), Sir William MacGregor, then lieutenant-governor of British New Guinea—now governor of Queensland—states on p. 90 :

“The Anglican Mission is understood to have as its field of operations the whole of the north-east coast from East Cape to the British-German boundary. It was opened in 1891 by the late Rev. Albert MacLaren. He was an enthusiastic missionary, possessed of much originality, and capable of feeling with natives the sincere sympathy that alone ever enables a man to obtain their full confidence. His death, a few months afterwards, was a blow from which the mission never recovered. The Rev. Copland King has done all he could do under such circumstances, left as he has been without a staff, although provided with accommodation for it and with means of transport. The result has been that, in spite of the honourable efforts of the devoted Mr. King, this young and tender offshoot of the great National Church has been left hopelessly behind the other missions. There is reason to believe that this fact is now being recognized in the proper quarter, and that Mr. King will receive the assistance he should have had long ago.”

And on p. 93, the author continues :

“The Anglican Mission must really take up work in earnest and become greatly extended.”

That this reproof of an able statesman no longer applies to the present condition of affairs in British New Guinea is a matter of record. The mission has become a diocese, with a bishop and an efficient mission staff. The Liturgy has been, in part, translated into some of the dialects of the land, and others will undoubtedly soon follow.

Of the two faithful early workers mentioned by Sir William, we would say here that the Rev. Albert Alexander MacLaren was born in 1853. He became the first S.P.G. missionary to New Guinea, pioneering there since 1891, and dying of fever at sea on board the “*Merrie England*,” December 28 of the same year. The Rev. Copland King, the colleague selected by MacLaren when the latter began his work, has

been for years one of the most faithful missionaries in New Guinea. He graduated B.A. from the University of Sydney 1885; M.A. 1887; was ordered deacon 1886, and ordained priest 1887, by the bishop of Sydney. Since 1891 he has been missionary priest of the diocese of New Guinea, and until the appointment of the first missionary bishop, the Right Rev. Montagu John Shaw Whigg in 1898, he was head of the New Guinea Mission. Since then he has been stationed in several places, at present at Ambasi, Northern Division, Papua.

King has made Wedau his special study, publishing in the first place a Wedau grammar. The Wedau is one of the Melanesian languages of New Guinea spoken on the west shore of Bartle Bay.

"In school, and at most of the church services," says Chignell, on p. 21 of his recent book, *An Outpost in Papua* (1911), "we have to use Wedauan, the nearest that the Mission has to a *lingua franca*. Wedau is a village at the foot of Dogura Hill, and the language of the people living there is, perhaps, the only New Guinea language that the Anglican Missionaries have completely explored. Into it the Book of Common Prayer and the entire Lectionary, and about a hundred hymns, have been translated.

The lectionary referred to is an Old Testament Lectionary: Ezra-Malachi, and the Apocrypha, 407 pages (1910), translated by Annie Ker. There has been published also an illustrated Story of the Gospels, and a Reading Book. In 1895 there was printed at Sydney a primer, containing prayers, Psalms i, xxiii and c, the Decalogue, hymns and a catechism, 12 pages. Its title reads: *Pari Salamo Ieova Riwana. Wela. Giu.* A similar work, entitled: *Giu ravai ai buka*, was printed at Sydney about 1900. It contains prayers, the Decalogue, catechism, Psalms i, viii, xxiii, xxxiv, c, cxxi-cxxxviii; selections from Matthew and John, and hymns, 54 pages.

Portions of the Book of Common Prayer were published by the S.P.C.K. at London in 1905, 301 pages, fcap. 8vo. The book contains the liturgical Epistles and Gospels and other selections from Scripture, but does not include the Psalter. Parts of the Prayer Book had been printed in 1900 at Sydney. 59 pages.

Publications in other dialects of British New Guinea are : *A Binandele Grammar and Dictionary*. The Binandel(r)e is one of the Papuan languages of the north-eastern coast, spoken in villages on the lower course of the Gira, Mamba, Ope and Kumusi rivers. The grammar and vocabulary are most probably also the work of Mr. King<sup>[2]</sup>.—The Ubiri are the strongest section of the Ebé or Varagadi tribe, which inhabits numerous villages in the Astrolabe Range. The Ubir language is spoken around Collingwood Bay, but it will carry one all along the coast from Cape Nelson to Mukawa. A vocabulary by the Rev. John Chalmers was printed in *A Comparative Vocabulary of the Dialects of British New Guinea*, compiled by Sidney Herbert Ray, with a preface by the late Dr. Cust, London, S.P.C.K., 1889. The Rev. Arthur Kent Chignell is working on a translation of the Liturgy into Ubir, the vulgar tongue of the Rainu, as we can gather from his *An Outpost in Papua*, pages 352, 353. *Giu Ubir: A catechism and Psalms and hymns in the Ubir language*, undoubtedly for the use of Father Chignell's congregation, was published by the S.P.C.K. in 1908, 61 pages, 12mo. It contains: (i) Bible catechism, in 361 questions and answers, divided into thirty sections; (ii) twenty-one hymns; (iii) Psalms xcv, cxxv, cxxvi and cxxviii. The translation is said to be the work of Percy J. Money, of the Anglican New Guinea Mission, a faithful native layman, whom Chignell called his "Better Half." When the priest in charge left New Guinea for England in 1900 and did not return, Money was placed in charge of the district of Waniger(l)a, and was there by himself for six years.

Mukawa is another language belonging to the British New Guinea group. The name is taken from that of a small village at Cape Vogel, on the south-east coast of British New Guinea, adjacent to the two villages Kapikapi and Menapi. It is spoken by about 1,500 people. Here is stationed, since 1903, the Rev. Samuel Tomlinson. He was ordained deacon 1903, and priest 1904, by the bishop of New Guinea. He translated into the Mukawa dialect the Gospel of St. Luke. In 1905 the S.P.C.K. published for

him \* Ekalesia | ana Pari. | [Portions of the Book of Common Prayer in the Mukawa language.] (2), 181 pages, fcap. 8vo. In the same language the venerable society issued a Psalm and Hymn Book [Giu Pipiya Asi Buka—Salamo ba Tabora]; Preparation for Holy Communion; and a Catechism Book<sup>[3]</sup>.

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[1] Malay *papuwah*, or *puwah puwah*, "frizzled," "woolly-haired," in reference to their characteristic hairdressing.

[2] See Sidney H. Ray, pp. 365-74 of Vol. III of *Reports of the Cambridge Anthropological Expedition to Torres Straits: Linguistics*.

[3] See, also, *The Guardian*, May 2, 1913, p. 579, cols. 1, 2.

## CHAPTER XLV

### THE MELANESIAN MISSION, I

THE Melanesian<sup>[1]</sup> Mission included the following island groups, beginning at the extremity furthest from New Guinea: (1) The Loyalty Islands; (2) New Hebrides; (3) Banks' Islands; (4) Torres Islands; (5) North of Fiji, Rotuma; (6) Santa Cruz Islands, and (7) the Solomon Islands. They are bounded on the east by the Fijis, and closed in to the westward by Australia and New Guinea. At present the diocese of Melanesia comprises the northern islands of the New Hebrides, the Banks', Torres and Santa Cruz groups, and the Solomon Islands with Norfolk Island.

The mission was begun by the great Bishop George Augustus Selwyn. Time and again he went from Auckland, New Zealand, to these isles, planting the seeds of Christian love and fellowship. His ultimate aim and that of his successors was the development of a native ministry, guided by the larger experience of white clergy. When the mission college of St. Andrew at Kohimārama, near Auckland, which had been opened in 1860, was broken up the name of the institution, but not the college itself, was transferred to a school on the fertile soil of Mota, Banks' Islands, where the Rev. George Sarawia opened a mission in 1869 and a central



school for the education of the people of his island. In the early days of the mission this school did excellent work. But, as St. Barnabas College, on Norfolk Island, half-way between Melanesia and New Zealand, became—since 1867—fully developed, it was so entirely the focus of light that St. Andrew College at Mota waned in importance. The common language, the *lingua franca* of the mission college, St. Barnabas, however, is Mota. It is akin to the dialects of the northern New Hebrides and to the language of Fiji. It happened that several of the most intelligent of Bishop Patteson's converts came from this little island, so that it was possible to get translations in that language earlier than in any other. And so it came to be adopted as the training language. It is, of course, a strange tongue to the boys from other islands, but it is a language which expresses the island ideas in a way English would not do. The natives learn it much more quickly than they could English, and their services in the chapel of the college are held in this dialect. Of course all missionaries must learn Mota; but besides that, each more or less devotes himself to the language of the islands with which he has most to do.

*Mota* <sup>[1]</sup>, called also "Sugarloaf Island," and at first known as Aumota, is one of the Banks' Islands <sup>[2]</sup>. It is the Iona of the Pacific, and was selected in 1860 by Bishop Selwyn—that prince of missionary bishops—as the basis of a mission in that group. The Rev. John Coleridge Patteson remained there for several weeks. The year following Bishop Selwyn resigned the charge of the mission to Mr. Patteson, who was consecrated missionary bishop for Melanesia in Auckland on the festival of St. Matthias, February 24, 1861. Bishop Patteson was one of the rare finds of his predecessor. He was born in London, April 1, 1827, studied at Eton and later at Oxford. In 1855 he went out to New Zealand to assist Bishop Selwyn in his mission work among the South Sea Islanders. Possessing great linguistic talent, the first Melanesian translations were almost wholly his work. He reduced to writing twenty-three of the languages, and compiled and issued elementary grammars of thirteen, and shorter abstracts of eleven others.

Most of these, with translations of the New Testament and the Prayer Book, were printed by native pupils of the Melanesian St. Andrew College at Kohimārama, between 1863 and 1868. He was in this work ably assisted by the Rev. Lonsdale Pritt and the Rev. (later Archdeacon) John Palmer, of the Melanesian Mission. His work among the islands was noble and self-denying. He was killed at Nukapu, one of the Reef Islands <sup>[4]</sup> in Central Melanesia, about thirty miles to the north-east of Santa Cruz, September 20, 1871, by the Melanesians, who mistook his missionary ship for a kidnapper's craft.

Some years before, in 1868, an edition of portions of the Book of Common Prayer, translated into Mota, was published, probably at Auckland, N.Z., 55 pages, including a selection of Psalms. To this an appendix was added, carrying the pagination to p. 183 and including a further selection of Psalms and various liturgical pieces. The imprint on the last page runs: W. Atkin, Church and General Printer, High Street, Auckland. The translators were Bishop Patteson and Lonsdale Pritt. About the same time were put out also a catechism (8 pages) and an Ordination Service (8 pages), set up by George Sarawia, the first Melanesian admitted to deacon's orders, December 21, 1868, and printed by him in time for it to be taught to the scholars, and, says the report, "the fifty-five Melanesians present were nearly all of them able to enter into the service intelligently."—*Two Hundred Years of the S.P.G.*, p. 448.

After the death of Bishop Patteson, New Zealand bishops supplied episcopal ministrations until 1877, when the Rev. John Richardson Selwyn, son of George Augustus Selwyn, was consecrated lord bishop of Melanesia. He was born in 1844, ordained deacon in 1869, and priest in 1870. In 1872 he went to Melanesia as missionary. He published in 1879, through the S.P.C.K., a Mota Prayer Book, entitled: O lea ape vavae tataro ñañ te tataro valqoñ nia alo fma we roño. 215 pages, 8vo. This translation was made, in all probability, by Robert Henry Codrington and John Palmer.

Bishop Selwyn resigned his see in 1891, and returned home broken down and lamed for life. He died February 12,

1898 ; but to the end of his life he was a missionary at heart. He urged and encouraged others when they went to take up posts "at the front." His successors were Cecil Wilson, 1894-1911, and Cecil John Wood, 1911- .

In 1891 the Melanesian Mission published an edition of portions of the Book of Common Prayer in the Mota language, 208 pages ; printed on Norfolk Island. Five years later an enlarged edition was brought out, including additional Psalms and the liturgical Epistles and Gospels, 352 pages ; printed conjointly by the Melanesian Mission Press, Norfolk Island, and Wilsons & Horton, Auckland, N.Z. A supplementary volume, containing various liturgical pieces, was printed on Norfolk Island in 1909, 71 pages.

The New Hebrides include Arág or Raga (Pentecost Island), Ob(p)a or Omba (Lepers' Island) <sup>[5]</sup>, and Maewo (Aurora Island).

Portions of the Prayer Book were translated into the Walurigi dialect of *Oba* by the Rev. Charles Bice. It was printed in 1876, at St. Barnabas College, Norfolk Island. Enlarged editions appeared in 1886 and in 1906. Bice was born July 8, 1844, at St. Enoder, England. He was educated at St. Augustine's College, Canterbury ; ordained deacon 1867, and priest 1868, on the same day when the first native, George Sarawia, from Vanua Lava, was also ordained by the bishop of Melanesia. He was stationed on Oba from 1875 to 1880 ; Banks' Islands, 1881-91. Part of the years 1877 to 1881 he spent at Norfolk Island, the present home of the Pitcairners, from whom the Melanesian Mission had bought its land in 1866. He was chaplain to the bishop of Melanesia from 1878 to 1891 and from 1894 to 1898 ; precentor of Newcastle Cathedral, 1897-1900. Since then he has held several charges in the diocese of Newcastle, N.S.W.

In 1882 portions of the Liturgy, with Psalms, hymns and Catechism, were printed in the *Maewo* language of the Aurora Island, under the editorship of Mr. Bice. An enlarged edition, including the liturgical Gospels, appeared in 1905, printed by the Melanesian Mission Press, Norfolk Island <sup>[6]</sup>.

Into the *Arág* language of the Pentecost or Whitsuntide Island a translation of Prayers, Psalms, hymns and

Catechism has been printed, made from his native language, Mota, by Thomas Ulgau, assisted by his scholars at Qatvenua, on the north end of the island. The printing was done by the Melanesian Mission Press in 1882<sup>[7]</sup>. An enlarged edition was published at Auckland, N.Z., in 1904, 143 pages, 8vo. It was prepared by two members of the Melanesian Mission—the Revs. Brittain and Edgell.

Arthur Brittain graduated from St. Augustine's College in 1878; was ordained deacon in 1881, and priest in 1884. He was missionary in Melanesia from 1881 to 1896. He then left the mission field and went to the United States of America, where he has been rector of several churches. At present he is rector of St. John's Church, St. Louis, Missouri.—William Henry Edgell graduated from the same college in 1894, was ordained deacon in 1897, and priest 1899. From 1895 until 1905 he laboured as a missionary among the New Hebrides Islands. At present he is missionary priest of the diocese of Auckland.

[1] Melanesia, from μέλας, black, and νῆσος, island, has its name from the black colour of the prevailing race, the Papuan, and its allied tribes. But the name is an old misnomer. The inhabitants, though brown of every shade, are never really black.

[2] Mota must be distinguished from Motu, one of the languages of British New Guinea, spoken in the Port Moresby district in the coast villages from the mouth of Vanapa River to Round Head. It is, likewise, a Melanesian language. See Codrington, *The Melanesian Languages*, p. 4. On Motu see the Rev. William George Lawes, *Grammar and Vocabulary of the Language spoken by the Motu tribe of New Guinea*; Third Edition; 1896; 74 pp.; 8vo. Lawes (1839–1907) was, for many years, a missionary of the London Missionary Society, on Niue and in New Guinea.

[3] The Banks' Islands, in Southern Melanesia, consist of: (1) Meralava (Star Peak); (2) Gaua (Santa Maria); (3) Mota; (4) Motalava (Saddle Island); (5) Vanua Lava (Great Banks Island); (6) Rowa; and (7) Ureparapara (Bligh Island).

[4] The Reef Islands include Matema, Pileni and Nukapu.

[5] Called thus from the prevalence of some of the terrible sores to which these races are subject.

[6] See also Codrington, *The Melanesian Languages*, pp. 408, 409.

[7] *Ibid.*, p. 431.



## CHAPTER XLVI

## THE MELANESIAN MISSION, II

THE Solomon Islands, or archipelago, is a group of islands in the Pacific Ocean, east of New Guinea, about latitude  $5^{\circ}$ – $11^{\circ}$  S. The inhabitants are principally Melanesians, and are warlike cannibals. The islands were discovered in 1561 by Alvaro Mendaña de Neyra (1541–96).

“Of the languages spoken in the Solomon Islands some fall naturally into two groups : those which belong to Ulawa and the neighbouring part of Malanta, Ugir, San Cristoval and the part of Guadalcanar adjacent ; and those of Florida, the parts of Guadalcanar opposite, and the nearest extremity of Ysabel. . . . The language of Duke of York Island, lying far away, carries on the connection of these languages towards New Guinea, though it does not lie between Ysabel and that great island ” [1].

*Wano* (Wango), on San Cristoval Island, is a large village, three miles from Fagani, on the same island. The dialect is strikingly vocalic, owing to the common dropping of *t* and the entire absence of Melanesian *g*, the place of which is shown by a gap or break ; thus *Mota toga* becomes 'o'a [2].

In 1884 there was printed at the Mission Press, on Norfolk Island, an edition of a Wano translation of a small portion of the Book of Common Prayer. Seventeen years later, in 1901, the S.P.C.K. published in the same language portions of the Liturgy, viz., The Order for Morning and Evening Prayer, and for the Administration of the Sacraments of Baptism and of the Lord's Supper, entitled :

\* E Riñe | Inia haatee Rihunai rago | rai Rihunai  
Mani Dani | ma e Riñe inia e ma Sacrament |  
 mana tarainei mai e riñe Rihunai rai | Rihunai  
 noai ruma maaea. | London. . . .

64 pages, fcap. 8vo. Title, reverse blank ; text, p. 3 foll. Pages 55–64 contain a selection of hymns for congregational purposes. It is almost safe to assume as translators Archdeacon Richard Blundell Comins, D.D., and Rev. Robert

Paley Wilson, to whom we owe all other translations of portions of Scripture into Wano. To Dr. Comins is to be assigned also a small pamphlet in the *Fagani* dialect of San Cristoval, entitled *Mani Rifunagi*. Mission Press, Norfolk Island, 1904. 15 pages. It includes a few prayers and hymns, and the Decalogue.

*Ulawa*.—"There is little difference between the speech of Ulawa and of the part of Malanta near to it" [3]. In 1904 the Melanesian Mission Press published an edition of portions of the Book of Common Prayer, omitting the liturgical Epistles and Gospels, but including many of the Psalms, 206 pages. In 1907 the S.P.C.K. published :

\* Tolaha ni Qaoolana | Mala Ulawa. | Muni Qaoola  
onioni ani | i Haahulee | na | i Seulehi lou | i nima.  
ni mane. | Portions of the Prayer Book, Ulawa,  
Solomon Islands.

214 pages, fcap. 8vo. Title, reverse blank ; text, p. 3 foll. This edition includes the liturgical Epistles and many of the Psalms.

The translator, in all probability, was the Rev. Walter George Ivens, missionary priest in charge of S. Mala, with Ulawa, from 1895 to 1909. Since that time he has been organising secretary of the Melanesian Mission, and is stationed at present at Kilbinnie, Wellington, N.Z. Ivens graduated from the University of New Zealand, B.A. 1893, and M.A. 1894.

*Mala*.—The great island of Malanta, Malaita, is called Mara, Mala, Mala and Mwala, according to dialect. It has a population of about 30,000 inhabitants. The south-eastern part is divided from the rest by a narrow channel, and is called *Mala maimai*, Little Mala, to distinguish it from *Mala paina*, Great Mala. There are three dialects to be distinguished, viz., Saa, Fiu and Lau.

One of the two dialects of Little Mala is the one spoken at Saa, at the extremity of the island, and with local variation along the western coast up to Bululaha. It is not very different from Ulawa, the opinion at Saa being that the Ulawa people have the same language, but do not speak it

right <sup>[4]</sup>. In 1904 an edition of portions of the Book of Common Prayer, including most of the Psalms and other selections from Scripture, was printed at the Melanesian Mission Press. 168 pages. An enlarged edition, including the liturgical Epistles, was published in 1907 by the S.P.C.K., entitled :

\*Tolahai Palonga | Mala Saa | Huni Palopalo oni-oni  
eni | I Hoowa | na | i Seulehi lou | i Nume maai. |

208 pages, fcap. 8vo. Title, reverse blank ; text, p. 3 foll. The work of translation was done by Joseph Wate, the earliest convert in Mala. At the age of twelve he was sent, in 1886, to Norfolk Island, there to be educated. He died in 1902 ; but Walter Ivens continued the work of translation.

The Fiu is spoken on the north-western coast of Mala. Into this dialect portions of the Prayer Book were translated by the Rev. Arthur Innes Hopkins, of the Melanesian Mission, and published by the S.P.C.K. in 1909, 112 pages, fcap. 8vo. The title reads :

\* Na fata foala i Fiu | kira fooa dañi firi ma ofodañi |  
fainia saulafi i luma aabu. | [Matins, Evensong,  
Psalms, Collects and Hymns in the Fiu, Mala,  
dialect, Solomon Islands.]

The hymns (Na ñu aabu ki) occupy pp. 89-112.

Hopkins graduated B.A. from St. Catharine College, Cambridge, in 1891. In 1900 he took up the work of foreign missions, and has been stationed since then on north-western Mala.

Lau is spoken along the north-eastern coast of Mala, on Suraina, an islet inside the north-eastern reef of Great Mala, and in Romarama and M(w)alede, Port Adam. An edition of portions of the Book of Common Prayer was published in 1903 from the Melanesian Mission Press, 63 pages. The translation was done by Walter Ivens.

*Vaturanga* is a dialect spoken in the north-western district of Guadalcanar, to the west of Mala. In 1902 portions of the Book of Common Prayer were published in this dialect by the Melanesian Mission Press, 160 pages, translated by the

Rev. Percy Temple Williams, of the Melanesian Mission. The book includes certain Psalms, but omits the liturgical Epistles and Gospels. Williams graduated from Jesus College, Cambridge, B.A., 1890, M.A. 1894. He was missionary in Melanesia from 1895 to 1896 and 1899 to 1902. From 1902 to 1905 he was at Guadalcanar. During the years 1896 to 1898 he was missionary at Bundaberg, Queensland.

The language of *Florida* (native Gela, Ngela) and that of Bugotu in Ysabel, are closely allied, and the same language, in fact, is spoken on the coast of Guadalcanar, to which Florida lies opposite. It is understood at Savo, one of the Solomon Islands, where the native language is very different. This, therefore, is an important language by its position, and it has become more important as it has come into use in missionary teaching<sup>[8]</sup>.

The Florida language is spoken by about 5,000 inhabitants of the island. It is one of those purely local languages, without affiliations to others. This is quite common in Melanesia, where, although the inhabitants with few exceptions belong to the Papuan race, almost as a rule the natives of one island, however small, have a language which the natives of other islands do not understand. Indeed, it has been found—as mentioned above—that on a small island in these groups there have been two or three distinct tongues and tribes of people, who never met without bloodshed.

The language of Florida island has been reduced to writing by the members of the Melanesian Mission. Roman letters were used for the purpose. The language is understood by a population of about 20,000 dwelling in neighbouring islands, as stated above.

In 1882 the S.P.C.K. published a small book of Prayers in Florida, entitled: “Na lei kokoeliulivuti. Prayers in the Florida language.” 141 pages, 8vo. This edition did not contain the Occasional Offices, and only parts of the Psalter. It was the work of the Rev. Edward Gorton Penny (1824–91), B.A., Christ College, Cambridge, 1847; M.A., 1852. He was ordained deacon 1847, and priest in



1848. For many years he was a curate in England, until 1872, when he went out as a missionary to Dunedin, New Zealand. In 1906 the S.P.C.K. published :

Na roṇoboroṇo | ni kokoeliulivuti. | Kara nia kokoe-  
liulivuti | tana lei boni tana vale te tabu. | The  
Book of Common Prayer in the Florida language  
(Solomon Islands).

(1), 302 pages, fcap. 8vo. The edition omits the introductory matter as well as the Psalter or Psalms of David.

*Bugotu* is the name of a small district at the south-eastern extremity of the large island of Ysabel. The alternative name, Mahaga, is derived from that of a village, now deserted, in Bugotu. The language is very similar to that of Florida, although there are a number of differences in the vocabulary. Portions of the Book of Common Prayer in the Bugotu language were published in 1902, and again in 1905, by the S.P.C.K., 191 pages, fcap. 8vo. The title reads : \*Na Buka Tarai | Bugotu. | Title ; reverse containing contents (Na thagi puhi) ; text, pp. 3-191. It was printed under the care of the Rev. Alfred Penny, of the Melanesian Mission. It includes a large part of the Psalter. According to Darlow and Moule, Vol. II, p. 161, the actual translation appears to have been made by the late Rev. Henry Palmer Welchman, of the same mission.

Penny was a member of the Melanesian Mission from 1875 to 1888, stationed on Norfolk Island. He graduated from Trinity College, Cambridge, B.A., 1868, and M.A. 1872 ; was ordained deacon in 1868 and priest in 1869. He returned to England in 1888, and has been for a number of years rector of the Collegiate Church of St. Peter, Wolverhampton, diocese of Lichfield. He is the author of *Ten Years in Melanesia*, 1887, and of *The Head-hunters of Christobal*, 1903.

The *Santa Cruz* is spoken in the Santa Cruz Islands to the north of the New Hebrides. The group has belonged to Great Britain since 1898. The natives are of Papuan stock, with an intermixture of other blood. In 1894 the

Melanesian Mission Press issued an edition of portions of the Book of Common Prayer, containing also a number of Psalms. 126 pages. The translation was made by the Rev. A. E. C. Forrest and other members of the Melanesian Mission.

*Torres* is the language of the Torres group, to the north of the New Hebrides, consisting of four inhabited islands with a population of about 1,500. The translations of Scriptures or Liturgy are all in the dialect of Lo. About the year 1897 the Rev. Leonard Philip Robin, of the Melanesian Mission, translated the liturgical Epistles and Gospels, 133 pages, with an appended table. Text printed in paragraphs. The book was printed by the Melanesian Mission Press. Ten years later, in 1907, the same press issued an edition of portions of the Book of Common Prayer, 45 pages. Robin is a graduate of Hertford College, Oxford, 1881. He was missionary in Melanesia, 1888-90; at Torres Islands, 1890-99, and organising secretary for the Melanesian Mission, 1899-1905.

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[1] Codrington, *loc. cit.*, pp. 498, 499.

[2] *Ibid.*, p. 505.

[3] *Ibid.*, p. 512. Ulawa is the Ile de contrariété of de Surville (1769).

[4] See, further, Codrington, p. 516.

[5] *Ibid.*, p. 522.

## CHAPTER XLVII

### THE MAORI OF NEW ZEALAND

NEW ZEALAND, a British Colonial Dominion since 1907, has a coloured population of 53,000, including 2,300 Chinese and 6,500 Maori half-castes. The islands (North and South Island) were called New Zealand by Abel Jansen Tasman, who, in 1642, reached its shores in the Heemskirk, but did

not land. The real explorer of the group was Captain James Cook. Maori, the language of the aborigines of New Zealand, has an alphabet consisting of only 14 letters. It is written with roman characters. The Maoris are the purest branch of the Polynesian race. They proved from the very beginning especially accessible to Christian influence. Samuel Marsden (1764-1838) was a government chaplain at Port Jackson. While in Botany Bay he fell in with some Maoris and became inspired with the idea of bringing Christianity to their islands. After several vain appeals, the C.M.S. sent in 1814 a party, of which the Rev. Thomas Kendall was one of the chief men. This party was led by Marsden and worked under the protection of Duaterra<sup>[1]</sup>, a native chief. Marsden, "the Apostle of New Zealand," made seven missionary visits to these islands extending over twenty-three years. For many years the mission made but slow progress, chiefly due to the murderous tribal wars. Still, cruel experience and the persevering preaching of the missionaries gradually checked the fighting, and by the year 1839 it could be claimed that peace and Christianity were in the ascendant.

Kendall returned to England in 1820 accompanied by two native chiefs, and with the help of Professor Samuel Lee, of Cambridge, the Maori language was reduced to writing and a grammar was published. Two years later the first resident clergyman, the Rev. Henry Williams (1792-1867), formerly a naval lieutenant, was ordained and appointed to New Zealand by the C.M.S. It was through his influence and that of his younger brother, William Leonard Williams (1800-79), a surgeon, that the Maoris in 1840 submitted to the sovereignty of Queen Victoria and that a native war was avoided. The translation of the liturgy into the Maori language was above all the work of the younger Williams, who in later years (1859-79) became the first bishop of Waiapu.

In *Christianity Among the New Zealanders*, the author, Bishop Williams, states on p. 117 :

"The work of translation was proceeding gradually, and the increasing wants of the natives were now in some small measure supplied by a second little volume which was printed in New South

Wales during the time of the commotions which were going on in the Bay of Islands in the early part of the year 1830. It contained the first three chapters of Genesis, portions of the Gospels of St. Matthew and St. John, a part of the first Epistle to the Corinthians, and parts of the Liturgy and Catechism."

And on p. 164 :

"The work of translation had been steadily advancing, and in the early part of the year 1833 an edition of 1,800 copies of another work was printed in New South Wales, containing a large portion of the services of the Prayer Book, and about half of the New Testament."

The title of the liturgy part read : Ko te Pukapuka Inoinga, me nga karakia Hakarameta, me era ritenga hoki o te hahi o Ingarani. Hirini: Kua oti te ta e te Tipene Raua ko te Toki, 1833, 88 pages, 4to<sup>[2]</sup>. Unfortunately a great many errors crept into the book, owing to the inability of Mr. Williams to superintend the printing, and the book was marred from the very beginning.

In 1836 Mr. Williams had ready for publication a complete translation of the New Testament and of the Book of Common Prayer. The translator was fortunately able to superintend the printing at Paihia, the C.M.S. having sent out in 1834 a printing press in charge of Mr. William Colenso. The printing of an edition of 3,000 copies of the liturgy was begun, but no sooner was the Order for Morning and Evening Prayer completed, than it was found necessary to bring that portion into use at once, and no less than 33,000 copies of this were struck off before the complete work could be brought out in 1838. In all of this translational work Williams was ably assisted by the Rev. (later Archdeacon) Robert Maunsell who had joined the Mission twelve years later than Henry Williams.

The period of organisation of the Church in New Zealand began with the appointment of George Augustus Selwyn (1809-78) as primate of New Zealand (1841-69). He was one of the most remarkable men among the English clergy of the last century; a man of affairs, endowed with physical energy and mental vigour, and a most admirable talent for organisation.



In 1840 there was published by the C.M.S. press at Paihia : Ko te Pukapuka | o nga Inoinga, | me te | minitanga | o nga Hakarameta, | ko | era tikanga hoki o te hahi, | ki te ritenga | o te hahi o Ingarani. 218 pages, 2 columns to the page, 8vo. Follows Part II : Ko | nga Waiata | a Rawiri. | Katahi ka taia ki te reo Maori. | . . . 141, (1) pages ; *i.e.*, a version of the Psalter, first printed in 1837, the work of Maunsell, who in later years became the chief translator of the Old Testament into Maori. He had joined the Mission in 1834 and died at Auckland, April 19, 1894, in his eighty-fourth year.

The Psalter in this 1840 edition is followed by twelve unnumbered pages containing forty-two hymns, with the general heading : Ko nga himene.

In 1843 Bishop Selwyn appointed a translation syndicate, Williams, Maunsell, Richard Taylor and others, which met at Waimato in May, 1844, to revise the translation previously made by W. L. Williams. The committee continued in session there, the bishop presiding, until October of the same year, the Rev. Henry Williams in the meanwhile taking his brother's place at Turanga. The book was printed at Ranana and published in 1848 by the S.P.C.K., entitled : Ko te pukapuka o nga inoinga, me era atu tikanga, i whakakaritea e te hahi o ingarani, mo te minitanga o nga hakarameta, o era atu ritenga hoki a te hahi : me nga waiata ano hoki a rawiri, me te tikanga mo te whiriwhiringa, mo te whakaturanga, me te whakatapunga o nga Pihopa, o nga Piriti, me nga Rikona. xxii, 321 pages, 12mo. A second edition, revised and corrected by Mr. Williams, appeared in 1852. ii, 432 pages, 12mo. This is the first complete Maori Prayer Book, including the Psalter, etc. Later editions were put out in 1859 ; ii, 432 pages, 24mo ; and a revision of this in 1878. Another new edition appeared in 1883 ; xxiii, 459 pages, 8vo. An edition in 16mo was put out in 1901 and another, in 24mo, 1902.

The latest edition, printed in 1909 reads :

\* Te Pukapuka | o nga Inoi | me era atu Tikanga | a te Hahi o Ingarani | mo te minitanga | o nga Hakarameta, | o era atu ritenga Hoki a te Hahi ; | me nga Waiata ano hoki a rawiri ; | me te

Tikanga | mo te Momotu | I te Pihopa, i te Piriti,  
i te Rikona. Ranana : . . . 1909.

xxviii, 491, (1) pages, 24mo.

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[1] Wynne calls him Ruaterra.

[2] Particulars about the editions of 1830 and 1833 are given in Darlow and Moule, Vol. II, p. 1,071, No. 6644.

## CHAPTER XLVIII

### THE HAWAIIAN ISLANDS

THE Hawaiian Islands are the extreme north-western group of Polynesia. They were discovered by Captain James Cook in 1778. Some thirty years later, in 1821, the first English missionaries, Revs. George Bennett and Daniel Tyerman (died 1828), of the London Missionary Society, and the Rev. William Ellis, of the same society (1794-1872), then a missionary at Tahiti, came to the islands, and through their efforts and those of early American missionaries the language was put into a written shape, a task of no little difficulty.

The Church of England did not consider it a mission field until the year 1861, when Bishop Thomas Nettleship Staley, together with the Revs. George Mason and Edmund Ibbotson, the first two missionaries of the S.P.G., left England, August 17, 1862. The inhabitants, a fine race of the Malayo-Polynesian stock, were ruled by several generations of a remarkable family of kings, one of whom Kamehameha II, in 1819, destroyed at a blow all the idols in his dominions and abolished *tapu*. His successor, Kamehameha III, dying on December 15, 1854, was succeeded by Alexander Liholiho Iolani, son of Kinau, the daughter of the founder of the dynasty, Kamehameha I. He ruled as Kamehameha IV. He and his wife, Emma, adopted the religion of the Church of England and in 1860 asked that a bishop should be sent to them. Already the king had nearly completed

a translation of the Morning and Evening Prayers into Hawaiian. This version was brought into use on November 9, 1862. An edition of the Liturgy was printed, omitting the Athanasian Creed, the Psalter and the Ordinal. Its title reads: *Ka Buke o ka pule ana a me ka hooko ana i na kauoha hemolele, e like me ka mea i kauohaia no ka haipule ana ma ka pae aina Hawaii. Ua huiia hoi me na halelu a Davida, i hookaawaleia i mea e himeni ai a heluhelu ai paha iloko o na halepule.* Honolulu: Polynesian Job and Book Printing, 1862, 397 pages, 8vo. The book contained the Morning and Evening Service, Litany, Prayers and Thanksgivings, Collects, Epistles and Gospels, Communion Office and the Occasional Services. It was the king's own translation, to which he added a preface of 20 pages. This latter was also published separately: "Preface to the Book of Common Prayer, composed by the late king of Hawaii." London, 1866, 20 pages, 8vo. After a reign of nine years, honoured because of his perseverance in the principles of civilization, Kamehameha IV died on November 30, 1863. The death of the king was a heavy loss to the Mission and to the people generally. No one loved the church services more devotedly or attended them more regularly than he did.

In 1867 a new edition of the Liturgy was published by the S.P.C.K. In this the Epistles and Gospels were omitted, and the Psalms and the Ordinal were added. It was the joint work of William Hoapili Kauwoai, an ex-officer of the Hawaiian army who had been ordained deacon in 1866, and of Edmund Ibbotson.

In 1870 Bishop Staley retired, and two years later, on February 2, 1872, the Rev. Alfred Willis was consecrated second bishop of Honolulu. In the face of financial and other difficulties, the new lord bishop of Honolulu remained at his post until the year 1902, when upon the annexation of Hawaii as a territory to the United States of America, the work of the S.P.G. and the Church of England was transferred to the American sister, the Protestant Episcopal Church of the United States. Since 1902 Willis has been missionary bishop in Tonga, diocese of Polynesia, and is living at Nukualofa, Friendly Islands.

In 1883 the S.P.C.K. published for Bishop Willis a revised and enlarged edition of the Liturgy, being the entire Book of Common Prayer, excepting the Articles, entitled :

\* Ka Buke | o ka | Pule ana a me ka hooko ana |  
i ka | Lawelawe ana i na Sakarema a me | na  
oihana e ae o ka Ekalesia | e like me ka mea i  
Kauohaia e ka Ekalesia | Enelani. | A me | ke  
ano a me ka oihana o ka hoolilo ana, ka poni |  
ana, a me ka hoolaa ana i na Bihopa, na | Kahuna,  
a me na Diakona, | i unuhiia iloko o ka olelo Hawaii  
no ka Ekalesia | ma ka | pae aina Hawaii. | Na |  
Halelu a Davida, | i kikoia i mea e himeni ai a  
heluhelu ai paha | iloko o na halepule. | (Prayer  
Book in the Hawaiian language for use in the  
Sandwich Islands.) | Ladana: Hoolaha ana i ka  
Naauao Kristiano. 1883.

xlii, (1), 468 pages, 24mo.



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PART THE SIXTH

AFRICA :

THE LAND OF GOOD HOPE



## CHAPTER XLIX

### INTRODUCTORY

THE invasion of Africa by modern missionaries, Roman Catholic and Protestant, has been one of the greatest forces in the opening-up of Africa. In the closing year of the eighteenth century the C.M.S. was founded with the special purpose of sending missionaries to the continent of Africa and the East. Together with other missionary societies, founded about the same time, missionaries were sent to the Sierra Leone and the adjoining parts of West Africa. For the social, educational and ethical development of Africa the missionaries have done more than any other class of men. They paid very little attention to the remonstrances and advice of stiff-necked military governors. They entered with wonderful rapidity into amicable relations with the native tribes, who had hitherto only looked upon the white man as a deadly foe. From Cape Colony the missionaries soon got beyond the sickly Hottentot and the furtive Bushman, amongst the big, black Bantu negroes, and the regions along the Orange and Vaal rivers, and far up into Bechuanaland, on the healthy open veld with its half-dried streams. Soon they had established themselves among the warlike Zulus.

After the death of Livingstone, in 1873, there was a great outburst of zeal on the part of the Protestant Churches of Great Britain and Ireland, especially in Scotland. This resulted in the creation of missionary settlements in Nyasaland, which led to the establishment of a protectorate over that region. Similarly, the pioneer work of the C.M.S. in Uganda brought about the Uganda protectorate, and the agents of the same society did much to bring about the

foundation of British control over Northern and Southern Nigeria.

American Protestant missions have worked zealously to open up Liberia, and have done still more to explore the French territory of the Gabun. Others have done much to bring civilization to southern and central parts of Angola.

Posterity will realize the value of Christian mission work in Africa during the eighteenth and nineteenth centuries, not only in ethics, but in the contributions to science, more especially to geography, ethnology, folk-lore, zoology, and, above all, the study of African languages.

The opening up of Africa alone has occasioned the production of works in some dozens of languages which had previously not taken a literary shape, and some of which will, it is feared, become extinct in not many decades<sup>[1]</sup>.

The Liturgy of the Church of England has been translated, as a whole or in part, into languages belonging to some of the main groups making up the body of linguistic families of the continent of Africa.

According to the classification of the late Professor Friedrich Müller (1834-98), of the University of Vienna, followed by Dr. Robert Needham Cust (1821-1909), the main groups are: (1) The Semitic; (2) the Hamitic; (3) the Nuba-Fula; (4) the Nigerian or Negro languages; (5) the Bantu; and (6) the Hottentot-Bushman. A much more detailed arrangement will be found in Sir H. H. Johnston's *Liberia*, Vol. II, pp. 1100-06.

The great Carl Richard Lepsius (1810-84) in the introduction to his Nuba grammar<sup>[2]</sup> maintains that the Semitic group must be set aside as an obvious intruder from Asia. He considers the Hamitic and Bantu elements as the sole factors, since the Hottentot-Bushman must be included as a Hamitic sub-division, and the great negro intermediate zone as the diversified product of the collision and mutual influence and mixture of the Hamitic and the Bantu. This classification appears from our own observation to be the best solution of the African language problem thus far offered. Accordingly, the Semitic translations of the Liturgy are treated above in Part the Third: Eastern Europe and the Near East, the latter constituting a connecting link



between the languages of Asia and of Africa. The well-known ethnologist, Keane, *The World's People*, p. 71, states that: "The negro division forms two distinct groups—the northern Soudanese, commonly regarded as the true or typical negroes, and the southern Bantus, of mixed negroid type."

South African missions were begun by the S.P.G. in 1819, mainly for the benefit of colonists, and by the C.M.S. in 1837. One of the subjects that occupied a large space in the mind of Robert Gray (1809–72), first bishop of Cape-town (1847–72), was the condition of the native tribes. His desire was that the Church should everywhere befriend and teach Hottentot, Kafir, Bushman and Zulu. The painful crises of the Kafir wars again and again seemed destined to paralyse the hands of Christian missionaries. But the Church of England, assisted nobly by her sister Churches of Scotland and of Ireland, has been permitted to take a leading part in the evangelization of the natives. Bishop Gray's zeal was seconded by the noble devotion of one of his best clergy, Archdeacon Nathaniel James Merriman (1809–82), afterwards (1871–82) bishop of Grahamstown. The S.P.G. grants were soon enlarged from year to year, and from Bishop Gray's time to the present the evangelization of the African continent has been a leading object of this great society.

The two largest races of natives which occupy Central and South Africa are the Gariepini<sup>[3]</sup>, or yellow and oblique-eyed, and the Bantu, of a darker hue. The former include the Hottentots, Nama-quas<sup>[4]</sup>, Koramas (Kora-quas), and Bushmen. They were first found in possession of the country at the south-west. They were pastoral, and had flocks and herds by the Orange river. The Bantu overlay and absorbed earlier tongues of the Hottentot and Bushman type, or a still more primitive speech of the Pygmies or forest negroes<sup>[5]</sup>.

The Bantu family of African languages occupies the greater part of Africa south of the Equator. The word Bantu (literally Ba-ntu), coined by Wilhelm Heinrich Immanuel Bleek (1827–75), the founder of the study of the Bantu family of languages<sup>[6]</sup>, is the most archaic and

widely-spread term for "men," "mankind," "people" in these languages. According to Sir. H. H. Johnston<sup>[7]</sup>, there are about forty-four groups and subdivisions in the Bantu family of speech, of which the following have translations of the Liturgy of the Church of England as a whole or in part: (1) The Uganda-Unyoro group; (2) Kavirondo-Lusoga; (3) Swahili; (4) Kaguru-Sagala-Kami group; (5) the Pokomo-Nyika-Giriama-Taveita group; (6) the Fañ or Pangue forms of speech; (7) the Yao group; (8) the Nyanja group; (9) the Bechuana languages; and (10) the Kafir group.

Broadly speaking, the domain of Bantu speech seems to be divided into four great sections: (a) The languages of the Great Lakes and the East Coast down to and including the Zambesi basin; (b) the south-central group (Bechuana-Zulu); (c) the languages of the south-west from the southern part of the Belgian Congo to Demaraland and the Angola-Congo coast; and (d) the Western group, including all the Central and Northern Congo and Cameroon languages. The Bantu languages are as closely related together as English, Dutch, German and the Scandinavian languages.

"To the author of this book," says Johnston in his *George Grenfell and the Congo*, Vol. II, p. 826, "it is obvious by now that the Bantu languages originated to the north of the Equator, in Eastern rather than in Western Central Africa. The basis of this remarkable language family was some generalized negro speech of Northern Equatorial Africa, in the region that extends from the White Nile right across the continent to Senegambia."

Nigeria<sup>[8]</sup> is a British Protectorate in West Africa, occupying the lower basin of the Niger and the country between that river and Lake Chad, including the Fula empire, *i.e.*, the Hausa States and the greater part of Bornu.

The population of Nigeria is estimated at fifteen millions. In the delta district and the forest zone the inhabitants are typical negroes. Besides the people of Benin, the coast tribes include the Shekiri (Jekri), living on the lower part of the Benin river and akin to the Yoruba; the Idzos (Ijos), living in the delta east of the main mouth of the Niger; and the Ibos, occupying a wide tract of country just above the

delta and extending for a hundred miles east from the Niger to the Cross river. South of the Ibos live the Aros, a tribe of relatively great intelligence, who dominated many of the surrounding tribes. On the middle Cross river live the Akuna-Kunas, an agricultural race; and in the Calabar region are the Efiks, Ibibios and Kwas. . . . Each tribe speaks a separate language or dialect, the most widely diffused tongues being the Ibo and Efik. In the northern parts of Nigeria the inhabitants are of more mixed blood, the negro substratum having been to a great extent driven out by the northern races of the continent. The most important race in Northern Nigeria is the Hausa, among whom the superior classes adopted Mohammedanism in the thirteenth and fourteenth centuries. At the beginning of the nineteenth century the Hausa territories were conquered by the dominant Mohammedan race, the Fula, who form a separate caste of cattle-raisers.

West Africa was first visited by the S.P.G. in 1752. The C.M.S. came in 1804. Both have worked heroically and successfully, and in perfect harmony with the mission of the American Church. The alphabets of nearly all the nations and tribes of Nigeria have been reduced to writing by missionaries, the roman letters being used generally for purposes of writing and printing.

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[1] See, especially, Sir Harry Hamilton Johnston, *The Opening-up of Africa* (1911), chap. xiii; and the same writer's *The Colonization of Africa* (1899), chap. viii. "The 'Bushman' is all but extinct, though their caves and paintings remain. A small work goes on amongst the Hottentots, of whom comparatively few remain—'destroyed by brandy.'"—S.P.G. Report, 1912, p. 195.

[2] *Nubische Grammatik*, mit einer Einleitung über die Völker und Sprachen Afrikas (Berlin, 1880); cxxvi, 506 pp.; 8vo. This important introduction was also published separately. (Weimar, 1880; 126 pp.; 8vo.).

[3] Gariepini, from Gariep, the native name of the Orange river.

[4] qua = men, people.

[5] A general survey of African Missions by the S.P.G. is also found in S.P.G. Report, 1911, pp. 177, 178.

[6] In his *Comparative Grammar of South African Languages*, London, 1862-69.

[7] Article "Bantu Languages," in the *Encyclopædia Britannica*, Eleventh Edition, Vol. III, pp. 356-363.

[8] See article "Nigeria," *ibid.*, Vol. XIX, pp. 677-684.

## CHAPTER L

### MADAGASCAR

MADAGASCAR is, next to New Guinea and Borneo, the largest island in the world. It has been a French colony since the year 1896. The natives, collectively known as Malagasay, or (French) Malagache, are divided into a considerable number of tribes, each having its distinct customs. The Hova—a Bantu tribe—became the dominant power from the beginning of the nineteenth century. They appear to be the latest immigrants, and are the brightest in colour. They are also the most intelligent and civilized of all the peoples inhabiting the island<sup>[1]</sup>. There is substantially but one language spoken in Madagascar. A close relationship exists between the language of the Malagasay and those of the Malayo-Polynesian regions. Similar connections exist, especially in grammatical construction, between the Malagasy and Melanesian languages.

The Malagasy language is spoken by practically all of the three million inhabitants of the island. It was reduced to writing with roman characters, and its orthography was settled by English missionaries of the London Missionary Society, in 1820 and subsequent years<sup>[2]</sup>. They translated the Scriptures and other books, and engaged in teaching.

The Church of England began work in the coast districts of the island in 1863 through the medium of the S.P.G. and the C.M.S. After some time the latter society withdrew, transferring its staff of missionaries to Japan and other missions. The field was thus left to the S.P.G. A bishop is now stationed at the capital, Antanánarívo, with a theological college in its neighbourhood. But the chief work



of the Anglican Mission has been, and still is, on the east coast.

In 1864 W. M. Watts, in London, printed for the S.P.C.K. a Malagasy translation of the Liturgy, entitled: *Ny Fivavahana | amy ny Maraina sy ny | Hariva, | ny Salimo voa Soratry | Davidy, | ary | ny Fanavany | ny Fanasany ny Tompo, | ambany | ny Litany, | voa dikia | tamy ny Boky Ivavahany | ny Ingilisy.* | 21, 494 pages, 24mo. The translation omitted the Occasional Offices, but included the Psalter, the liturgical Epistles and Gospels, etc. It was prepared by Edward Baker, a printer by trade, who had joined the London Missionary Society at Madagascar in 1828. He was compelled to leave Madagascar in July, 1836, with all the other Christian missionaries<sup>[3]</sup>. Baker's translation was edited by the Rev. Thomas William Meller, rector of Woodbridge, England, who had been for years editorial superintendent for the British and Foreign Bible Society<sup>[4]</sup>. Meller resigned this post in 1867, but continued to devote part of his time to the work of the society. On the afternoon of January 17, 1871, while he was taking his usual walk, he died suddenly. He had been editorial superintendent from 1849 until 1867, and had been possessed of linguistic gifts of a remarkable order.

The first two S.P.G. missionaries to Madagascar—the Rev. William Hey (1840–67), and the Rev. John Holding (born 1839)—translated portions of the Prayer Book, which were printed at the Mission Press at Tamatave, Madagascar, from 1865 to 1867. Hey died soon from the effects of the climate and the hardships to which he was exposed; and Holding, after repeated attacks of fever, had to return in 1869 to England permanently. A printing press had early been set up, and many hymns which had been translated were printed, together with Occasional Offices from the Prayer Book and other works. For several years Holding was the only ordained missionary of the Church of England, “clergyman, schoolmaster, musician, printer, doctor and general manager; and yet he made good progress.”

The first complete translation of the Prayer Book, excepting the Psalms, was made by the Rev. Alfred Chiswell, entitled: *Ny Bokv Fivavahana sy fanolorana ny Sakramenta*

sy ny fomba hafa any ny Ekklesia, araka ny fomban' ny Ekklesia eto Madagascar miray amy ny Church of England, ary ny Salamony Davida, etc . . . Antananarivo : Church of England Mission Press, 1877. 59, 361 pages, 16mo. The Psalter usually bound up with this edition was published by the British and Foreign Bible Society in 1870.

Chiswell was born in 1844 ; educated at Saint Augustine's College, Canterbury ; ordained deacon 1867, and priest 1869. He was stationed at Tamatave from 1867-72 and 1878-79, and at Antananarivo from 1872-78. Shortly after 1879 he returned to England. In 1875 he was made archdeacon of Madagascar. He received the Lambeth degree of B.D. in 1883, " in recognition of his missionary labours and his share in translating the Liturgy into Malagasy."

A revised version of Portions of the Liturgy by various S.P.G. missionaries in Madagascar was published by the S.P.C.K. in 1888. Its title reads : Ny Boky Fivavahana mbamy ny fomba hafa sy ny filaharana fanao ao amy ny fomban' ny Ekklesia Anglikana, etc. 234, 82, 40, 30 pages, 12mo. This edition does not contain the Psalter. There are three English title-pages—for Morning and Evening Prayer, for the Ordinal, and for the Occasional Offices, and a half-title for the Communion Office.

The work was done mainly by the Rev. Francis Ambrose Gregory and the Rev. Alfred Smith. Another edition of this translation appeared in 1904.

Gregory, a son of the late dean of St. Paul's, Robert Gregory (1819-1911), is an Oxford University graduate ; was ordained deacon 1873, and priest 1874. The same year he began his missionary work in Madagascar. He was offered the bishopric of Madagascar in 1897 ; but he declined it, because, in common with the other English missionaries, he felt it desirable that the next bishop should be new to the mission. After twenty-six years of faithful service he resigned from work in Madagascar in 1900. The French Government conferred on him the cross of the Legion of Honour in recognition both of what he had done for the natives of Madagascar and of his courtesy to the representatives of France. In 1903 he was consecrated bishop of Mauritius.—

Smith was born in 1851 ; ordained deacon in 1876, and priest in 1877, by the first bishop in Madagascar, the Right Rev. Robert Kestell Cornish (1874-96 ; died in 1909, at the age of eighty-four). He was stationed in several places from 1879 until 1903, when he returned to England.

The most recent edition, dated 1909, fcap. 8vo, has a Malagasy title as well as an English. The former reads :

\* Ny Boky Fivavahana | mbamy | ny fomba hafa sy  
ny filaharana fanao ao | amy ny Ekklesia, | araka  
ny fomban' | ny Ekklesia Anglikana | (na Church  
of England), | ary koa | ny Saltera | dia | ny  
Salamo Nataony Davida, | sy | ny fomba fanao |  
amy ny | fanaovana, fanendrena, sy fanamasinana |  
ny Eveka, sy ny Presbytera, ary ny | Diakono.  
. . . | London : | . . . 1909.

Reverse of this title is blank ; follows the English title : Portions of the Book of Common Prayer in Malagasy. Containing : A table of proper Lessons and Psalms ; the Calendar, with the Table of Lessons ; the Order for Morning Prayer ; the Order for Evening Prayer ; the Creed of St. Athanasius ; the Litany. . . . Reverse, blank. The English title covers only the first part of the Liturgy, as printed on pp. 1-60. On pp. 61-64 is added the Prayer of St. Chrysostom. Follows Part II, with special title-page, reading : Ny Kolekta sy ny | Epistola ary ny Filazant-sara | hatao Mandritra ny Taona. Reverse blank. Text, pp. 65-234. Part III, with special pagination and an English title-page ; contains the Offices from Baptism to A Communion. Reverse of this title-page blank ; text 82 pages. Part IV contains the Ordinal, (1), 40 pages.

[1] According to Keane, pp. 150, 223, 224, the Malagasay are Negroid-Bantu people of Malayo-Polynesian speech.

[2] See Canton, Vol. II, pp. 40-48.

[3] Author, also, of *An Outline of a Grammar of the Malagasy Language, as Spoken by the Hovas*. Mauritius, 1845, 44 pp., 8vo. It was set up and printed by the author, and is now very scarce. Second edition, London, 1864.

[4] See Canton, Vol. IV, pp. 26, 27.

## CHAPTER LI

BANTU LANGUAGES, I—UGANDA AND UNYORO, AND  
RELATED DIALECTS

THE Uganda-Unyoro group includes all the dialects between the Victoria Nile and Busoga on the east and north; the east coast of Lake Albert, the range of Ruwenzori and the Congo forest on the west; on the south-east and south, the south coast of the Victoria Nyanza, and a line from near Emin Pasha Gulf to the Malagarazi river and the east coast of Tanganyika. On the south-west this district is bounded more or less by the Rusizi river down to Tanganyika. The present Uganda Protectorate derives its name from the Bantu kingdom of Buganda, which is one of the five provinces of the protectorate. The Bantu negroes of the protectorate include the Banyoro, Bairu, Basese, Basoga, Bakonjo, Baganda, Masaba and Kavirondo. "Uganda" and "Unyoro" are, of course, popular misspellings. The countries should be called Buganda and Bunyoro, their language Luganda and Runyoro. The pronunciation "Uganda," etc., has been adopted from the Swahili followers of the first explorers. They pronounced the territorial prefix Bu- as a simple vowel U-. They call the people Wa-ganda and their language Ki-ganda. These forms are, to be sure, only coast forms. In general, it may be said that in the Bantu languages (1) the prefixes Bu- or U- indicate the country; (2) Wa- or Ba-, the people as a whole; (3) Mu- and M-, the individual, *e.g.*, Mu-ganda | a Ganda native, a Ganda man; and (4) Lu-, Ru- and Ki-, the language.

Allied to, yet quite distinct from, the speech of the Uganda is that which is usually classified as the language of the Unyoro. The Urunyoro speech, though divided into a number of local dialects, extends at the present day from the Albert Nyanza and the Victoria Nile south and south-west to within hail of the north end of Tanganyika. The



Luganda and the Runyoro are considered by many the most archaic dialects of Bantu.

Through a letter of the late Sir Henry Morton Stanley (1841-1904) the C.M.S. was led, in 1876, to undertake a mission to Uganda. One of the early missionaries sent out by that society reduced the language to writing in the roman character.

Luganda portions of the Prayer Book were translated by R. P. Ashe, A. M. Mackay and Ph. O'Flaherty. The book was published by the S.P.C.K. in 1887. In 1893 the society put out : *Ebigambo ebyo kusaba katonda*, etc. (the Collects for Sundays and Saints' Days . . . translated into Luganda). 32 pages. G. L. Pilkington revised the Liturgy, which was published in 1896, entitled : *Ekitabo Ekyokusaba kwabantu Bona*. . . . Portions of the Book of Common Prayer in the Luganda language. 345 pages, 16mo. It contained the whole Book of Common Prayer except a few of the Occasional Offices. An edition of 1900, numbers xlviii, 486 pages, fcap. 8vo. The latest edition was published in 1909. Its title reads :

\* Ekitabo | Ekyokusaba Kwabantu Bona, | Nekyokugaba Sakramento, nempisa endala | Ezekanisa, nga bweisa | Ekanisa Eye Bungreza : | Ne Zaburi za Daudi nga zawulibwa | nga bweziragirwa okuimbirwa mu kanisa oba okusomebwa ; | nebigambo nengeri ebyokulonda, nebyokusawo, | nebyokwawula Abalabirizi, Nabakade, Nabadikoni. [Luganda Prayer Book.] London. . . . 1909.

xlvi, 429 pages, fcap. 8vo. Introductory matter, headlines and headings are in Luganda, not in English, as is the case with many other similar publications of the society.

Of the three translators of the first Luganda Liturgy, suffice it to say that the Rev. Robert Pickering Ashe is a graduate of St. John's College, Cambridge, B.A. 1879, M.A. 1887. He arrived in Uganda in 1882, serving as C.M.S. missionary from 1882-88 and again from 1891-93. In August, 1886, he was permitted by M(u)tesa's successor, King Mwanga, to leave for England with the ghastly details of his barbarity, while Mackay was a hostage whom the king refused to

release. Ashe is at present stationed at Boudjah, Smyrna. He is the author of *Two Kings of Uganda*, third edition, 1897, and of *Chronicles of Uganda*, 1894.—The Rev. Philip O'Flaherty came to Uganda in 1881, and left at the end of 1885. He was not a young man any more, for he had been a sergeant in the army, and had fought in the Crimea.—Alexander Murdoch Mackay was born in 1849. He was the son of the Rev. Alexander Mackay, LL.D., Free Church minister at Rhynie, Scotland. Mackay was a man of great mechanical ingenuity. At the time of his offer to the C.M.S. he was chief constructor of a great engineering factory near Berlin. He left England as a C.M.S. missionary in 1876, reached Uganda in November, 1878, and worked there in company with the Rev. Charles Thomas Wilson, the pioneer missionary. The latter returned to England the following year on account of ill-health, after an actual residence of thirteen months in Mtesa's kingdom. Mackay soon became one of the chief assistants of the heroic Bishop Hannington, who, together with his men, was mercilessly slaughtered at Busoga, in October, 1885, by Mwanga (died 1900), the depraved seventeen year old son of King Mtesa, who had died in 1884. Mackay used at first Swahili in his communication with the Baganda; but after acquiring the native language he reduced it to writing, and taught the people to read by means of sheets roughly printed from wooden type cut by hand. On February 4, 1890, he caught a malarial fever, and four days later the bright and intrepid leader of the mission and faithful soldier of the Cross died at Usambiro.

Mackay's work was ably continued by George Lawrence Pilkington. The latter was born in Dublin, June 4, 1865. He went to the Uppenham School of Thring, and thence, in 1884, to Pembroke College, Cambridge. In due time he obtained his B.A. and M.A. degrees, and was for some time assistant master at Harrow. Late in 1889 he went to Africa as a C.M.S. missionary, and arrived in Uganda the following year. At the call of the authorities he took part, as an interpreter, in the suppression of the mutiny of the Sudanese soldiery. In this Nubian rebellion the loyalty and valor of the native Christians alone saved Uganda. Pilkington lost his life, December 11, 1897, at Busoga, after the betrayal

of Fort Lubwas. He was a great evangelist and a good linguist ; a man who filled Mackay's place perfectly. He was young and strong, full of enthusiasm, and always buoyant and hopeful. In one of his letters to his mother he wrote, September 3, 1892 :

"I hope to live to see the whole of Africa evangelized. If only Christian England made an earnest effort, it wouldn't take many decades to do it. But England, I'm afraid, is in earnest about one thing only—making money."

He was a first-rate classical scholar, a man almost divinely appointed to the task to give to the Baganda the Word of God in their own tongue. In literary work he wrote a grammar of Luganda, and a handbook ; translated into the vernacular the Book of Common Prayer and the whole Bible, "the latter a stupendous work indeed" (Bishop Tucker)<sup>[1]</sup>. The translation of the Bible appeared in 1898, published by the British and Foreign Bible Society. Only the Minor Prophets were translated by Pilkington's colleague, the Rev. W. A. Crabtree<sup>[2]</sup>. In his translational work Pilkington had much the same assistance which Mackay had, viz. : the Rev. Henry Wright Duta (died 1913; *Guardian*, June 20, 1913, p. 777, cols. 1, 2) and the lay-reader, Sembera Mackay, two faithful native Christians.

In 1902 the Rev. Harry Edward Maddox published, through the S.P.C.K., an excellent *Elementary Grammar of the Lunyoro Language, with Lunyoro-English Vocabulary*. About the same time the venerable society published also a Lunyoro version of the greater part of the Prayer Book. It reads :

\* Ekitabu | Ekyokusaba Kwabantu Bona | nekyo-  
kugaba Esakramento, nengeso | Ezindi Ezekanisa,  
nkokwegira | Ekanisa Eyengereza : | Na | Zabuli  
za Daudi | Zibaganizibwemu nkokuziragirwa oku-  
zinirwa omu kanisa rundi okusomwa. [Portions  
of the Book of Common Prayer in the Lunyoro  
language.] . . . 1902.

xxxiii, 146, 204 pages, fcap. 8vo. Text, including headings, in Lunyoro. Revised editions were put out in 1904, and again

in 1909 and \* 1912 (xxxiv, (1), 353, (1) pages). These editions contain also a translation of the Psalter. In all other respects the later editions are almost identical with the issue of 1902, except for a few verbal corrections and the inclusion of the Athanasian Creed. The Lunyoro Prayer Book is published in three forms, for use in the three provinces of Bunyoro, Toro and Ankole respectively. The only point of difference is the name inserted in the State Prayers, this being in the first case Daudi (Cwa Kabaka), King of Uganda ; in the second, Andereya, King of Toro ; and in the third " Edwade Sulimani " <sup>[3]</sup>, Ankole (Nkole) having no chief in a similar position to the former two, but being directly under the British Crown. These three provinces, though politically distinct, have one language, which is in many ways interesting to philologists, being considered older than Luganda, which it strongly resembles.

Maddox was stationed until 1911 at Toro as a C.M.S. missionary, since 1909 as an ordained priest. He had been stationed there and in the neighbourhood long before that time. He graduated from the University of London in 1888, and from Ridley Hall, Cambridge, in 1908. He was ordered deacon by the bishop of Uganda, the Right Rev. Alfred R. Tucker, in 1908, and ordained priest the following year for the colonies by the bishop of London. He first reduced the language to writing, and is responsible for all translation work hitherto achieved in Nyoro <sup>[4]</sup>.

In November, 1900, the Rev. William Arthur Crabtree, who had been engaged for some time in linguistic work at Gayaza—a very populous centre some twelve miles from Mengo, in the province of Kyadondo, started with his wife on a holiday tour. He made his way eventually to Masaba, in the district of Mount Elgon, north-east of Lake Victoria Nyanza. Here he established himself at a place called Nabumale, among the Bagishu, a large tribe, said to be almost as numerous as the Baganda. So attractive did Crabtree find the opening, and so great the opportunity for work, that he wrote to Bishop Tucker and asked his permission to remain. This was readily accorded. Crabtree stayed for a number of years, and, in addition to pastoral



work, he did notable linguistic work. The language of the Bagishu is an archaic form of Bantu, and has in it many words closely allied both to Luganda and Lunyoro. The first reading-book, a hymn book, the Prayer Book, a book of Bible stories of some one hundred pages, all most beautifully printed, tell of the missionary's most unsparing efforts, both intellectual and physical.

It was Crabtree also who reduced to writing the Lumasaba, the language of the Bantu-speaking (Wa-)Kavirondo—"the fair Kavirondo" of Bishop Hannington—a language more archaic than Luganda or Lunyoro.

In 1907 the S.P.C.K. published the Service Book, Hymns and Occasional Prayers, in Lumasaba, entitled :

\* Kulomba | Kwikumutikinyi ni Kwihangolobe | mu |  
 Bakiri kubatisiwa | ni mu | Bana bakeche | ne |  
 Kulomba kwimubiro bikali bitwera | ne | Tsinyimbo  
 tsikubolera were | mu | Babandu bosi.

48 pages, fcap. 8vo. It contains Morning and Evening service, sentences from the Litany, the Ten Commandments, Occasional Prayers and Hymns.

The same missionary translated also into Lusoga, the language of Busoga in the eastern province of the Uganda Protectorate, a catechism (1895), a reader and hymn book (1896), and Portions of the Book of Common Prayer (1897). These were printed at the C.M.S. press of Busoga. The press was established at the station known as Lubwas (Luba's), and books were there printed on the same hand-press which had formerly been used by Mackay at Usambiro, on the north side of the lake. Inasmuch as Luganda is now used by the missionaries at Busoga, it is unlikely that any further translations into Lusoga will be made.

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[1] See also chaps. x and xiv of Hartford-Battersby, *Pilkington of Uganda*.

[2] On this first edition of the Bible in Ganda see Darlow and Moule, Vol. II, part i, p. 474, No. 4141.

[3] The name "Edwade" is now, of course, changed to that of his successor, King George. "In versions for use in countries outside of the British Empire the State Prayers are omitted, and

others inserted in their stead in favour of the sovereigns and governments of the respective countries."—W. ST. CLAIR TISDALL.

[4] See Canton, Vol. IV, pp. 449, 450; Darlow and Moule, Vol. II, part ii, pp. 1167, 1168, Nos. 7, 129-35. Speaking of the relation of Luganda to Lunyoro, Bishop Tucker, *Eighteen Years in Uganda and East Africa*, Vol. II, p. 252, end, says: "The king [of the Bunyoro] and many of the principal chiefs understand Luganda; but outside of that comparatively small circle it is practically an unknown tongue"; and on pp. 233, 234: "The language of the Banyankole is, broadly speaking, Lunyoro, a Bantu tongue, but differing from the dialects spoken in Toro and Bunyoro in several important particulars. It is a very widely spoken language—much more widely spoken, indeed, than Luganda. It is the language of the Baziba, the Baruanda, and also the people of Karagwe. It extends as far south as Lake Tanganyika, if not further, and as far north as the Victoria Nile."

## CHAPTER LII

### BANTU LANGUAGES, II—THE SWAHILI AND RELATED DIALECTS

THE Swahili language<sup>[1]</sup> falls into two main divisions: the central or Mombasa, and the southern or Zanzibar dialect. In its roots, but not in its prefixes, the ki-Swahili of Zanzibar is one of the most archaic dialects of Bantu. The Swahili is the *lingua franca*, the "Hindûstâni" of Equatorial Africa. It is, in its present form, a compromise between Bantu and Arabic, and has served as a means by which Arabs of the coast and negro tribesmen from the interior can understand each other. It is usually written with Arabic letters; but missionaries have succeeded to some degree in introducing the roman letters for their purposes. Swahili, as stated, is a somewhat archaic Bantu dialect, indigenous, probably, to the East African coast south of the Ruvu (Pangâni) river. It is almost certainly of mainland origin, distinct from the original local dialects of Zanzibar and Pemba. There are colonies of Swahili-speaking people at Mombasa, Malindi<sup>2</sup>, the Vale of Lamu—once the dolorous entrepôt of the

slave-trade—and even as far north as the Shebeli river in Somaliland; also along the coast of German and Portuguese East Africa as far south as Angoche. In the coastlands between the Ruvu river on the north and the Kilwa settlements on the south the local languages and dialects are more or less related to Swahili, though they are independent languages. Among these belong the Bondei, Shambala, Kaguru (Nguru), etc.

The Mombasa dialect of Swahili, called Kimvita, was the first of the two dialects made known to European scholars through the labours of Johann Ludwig Krapf (1810–81). In his original opinion the Mombasa dialect was far superior to the language spoken at Zanzibar<sup>[3]</sup>. As early as 1854 this intrepid C.M.S. missionary, who had landed at Mombasa, January 3, 1844, published in Tübingen, Germany: *Salla sa subuči na jioni sasalliwaso Katika Kiriaki ja Kiengele siku sothe sa muaka*, i.e., Morning and Evening Prayers, said in the Church of England, daily throughout the year, translated into *Ki-Suahili* by L. Krapf, 18mo. Later on Krapf changed his views, and most emphatically refused to call the modification by Arabic and other alien influences, noticeable in the Zanzibar dialect, a corruption.

Each dialect has now obtained an independent literary standing, that of Zanzibar being chiefly indebted to the exertions of Bishop Steere and his successors in the Universities' Mission, and also to Mr. Arthur Cornwallis Madan.

Edward Steere was born in London, May 4, 1828. He graduated B.A. from the University of London, 1847, LL.B. in 1848, and LL.D., with the gold medal for law, in 1850. He soon gave up the law, and was ordained deacon at Exeter Cathedral, September 21, 1856, and admitted priest at Lincoln Cathedral in 1858. In 1863 he began his memorable career as a missionary, going out to Central Africa with his friend, W. G. Tozer, the new missionary bishop of the Universities' Mission to Central Africa. He was active not only in the practical work at Zanzibar, the centre of East African slave-trade, but also produced a handbook to the Swahili language<sup>[4]</sup>, reduced to writing the dialect of the Usambara country, and wrote a Shambala

grammar. From 1868 until 1872 he lived in England, occupied mainly with the Swahili translation of the Bible. From 1874 until his death, August 28, 1882, he was Tozer's successor as bishop of Central Africa. In 1879 he issued his complete translation of the New Testament and of the Prayer Book in the Zanzibar dialect of Swahili. His linguistic power was great. He carefully studied the Swahili and Yao dialects, each of which he first made practicable as a written language, and devoted much attention to other native dialects.

In 1870 Steere had printed in London a small pamphlet, entitled: *Sala za Subui na Jioni*, containing two forms of services, for the Morning Prayer and the Evening Prayer, 17 pages. In 1876 the S.P.C.K. published his Swahili version of the Morning and Evening Prayer, the Litany and other portions of the Book of Common Prayer, including the Psalter, 231 pages. A revision of the same was put out in 1880, and again in 1893 (xxv, 486 pages), and in 1896 (xxv, 494 pages), fcap. 8vo. The 1896 edition is entitled:

- \* Kitabu cha | Sala ya watu wote, | na kutenda siri, |  
na taratibu zingine na kawaida za Kanisa, | Ilivyo  
desturi ya | Kanisa la Kiingereza; | pamoja na |  
Zaburi za Daud, | zime pigwa chapa, ginsi  
ilivyopasa kuziimba, ao kunena Makanisani: |  
tena ginsi | Wataka vyofanyara, Kuamriwa na  
Kufanya wakfu, | Maaskofu, Makasisi, na Mashe-  
masi. | London . . . 1896.

It contains an English title on the opposite page. The revision was made by Madan and others. It includes the liturgical Epistles and Gospels and the Psalter. The latest edition appears to be that of 1907. The Swahili title of this edition differs slightly from that just quoted. It reads:

- \* Kitabu cha Sala kwa watu wote, na kukhudumu  
Sacramenti, na ibada zingine na kawaida za Kanisa,  
kama ilivyo dasturi ya Kanisa la Kiingereza; |  
pamoja na Zaburi za Daud, zimepigwa chapa,  
jinsi ipasavyo kuimbwa au kusemwa Makanisani; |  
tena jinsi ya kufanya, kuamuru, na kuweka ukufu,  
Maaskofu, Makasisi, na Mashemasi.



xxv, (1), 494, (1) pages. Fcap. 8vo. Page iv contains the "Contents" (in English), beginning with "The Order how the Psalter is appointed to be read," and ending with (25) "The table of kindred and affinity." This table of contents is repeated in Swahili on page v.

The cultivation of the Mombasa dialect has somewhat lagged behind, by comparison, since the days of the pioneers, at least in English hands. While the Zanzibar Prayer Book was early published and often reprinted, the Mombasa Prayer Book did not reach a complete form until 1909. It was translated, in the first instance, by the Rev. William Ernest Taylor<sup>[6]</sup>, except the Epistles, which were rendered by the Rev. Harry Kerr Binns, and the Ordinal. The whole was then thoroughly revised and considerably altered by a committee at Freretown. xxvi, 517 pages, fcap. 8vo. The chief dialectical differences are the substitution in the north (*i.e.*, Mombasa) of *t* and *d* for the Zanzibar *ch* and *j* (*ata* for *acha*; *ndia* for *njia*), and the use of the pronouns *ewe*, *swiswi*, *enywi*, for *wewe*, *sisi* and *ninyi*. Different words are used in many cases, those current at Mombasa being often more readily assignable to a common Bantu root. . . . A cursory inspection of the Mombasa book, however, seems to show almost as large a proportion of Arabic words as the Zanzibar one. Perhaps this was inevitable in view of the nature of the work; and some of these words may have been introduced by the missionaries themselves<sup>[6]</sup>.

Kibondei<sup>[7]</sup>, the language of a tribe in Usambara, German East Africa, is spoken in the low-lying districts north of Ruvu (Pangáni) river, and between the coast and the range of hills running in a north and south direction some sixty miles inland. *Collections for a Boondéi-Handbook* were published in 1881 by the S.P.C.K. for the Rev. Herbert Willoughby Woodward, who in the following year caused the society to publish the Litany, Office for the Admission of Catechumens, the Ministration of Public Baptism of Infants and Adults, and the Order for the Burial of the Dead. 27 pages, 12mo. Since 1899 Woodward has been archdeacon of Magila in Usambara, a station of the Universities' Mission.

In 1910 he was transferred as vicar general to the archdiocese of Zanzibar. He was ordered deacon, 1878 and ordained priest in 1882. "He was not only able to preach in the Bondei language, but Bishop Steere certifies that he was understood."—CUST.

[1] Swahili means "coast language," from Arabic *Sawāhil*, plural of *Sahil*, coast.

[2] The Melind of *Paradise Lost*, where is still found the pillar erected by Vasco da Gama when he visited the port in 1498.—On Mombasa see O'Rorke, *African Missions*, pp. 169–181.

[3] "For the best and most original dialect of Kisuahili itself, the people of Patta, Lamu, Malindi, Mombas, and Tanga claim pre-eminence over the inhabitants of Zanzibar and Pemba. And it must be admitted that the Kisuahili spoken at Zanzibar has a very large infusion of Arabic and other foreign words."—Preface, page xi, to Krapf, *A Dictionary of the Suahili Language*. With introduction containing an outline of a Suahili grammar. The native name of Mombasa is "Kisiwa Mvita" or "Isle of War," hence the dialect Kimvita.

[4] *A Handbook of the Swahili Language, as Spoken at Zanzibar*. . . . Third Edition, by A. C. Madan. London, S.P.C.K.; Crown 8vo.

[5] Taylor has done great service in literary work. In 1902 he published *Church Services and Offices in Swahili*, and the same year *The Communion Office and Collects in Swahili*, besides numerous other contributions and revisions of other work. He is the author of a *Swahili Hymn-book*, 1897, and *The Groundwork of the Swahili Language*, 1897; both published by the S.P.C.K.

[6] *The Athenæum*, London, August 13, 1910; No. 4320, p. 180, col. 2.

[7] According to Cust, *The Modern Languages of Africa*, p. 353, Wa-Bondei = "the people of the valley."

## CHAPTER LIII

### BANTU LANGUAGES, III

THE Kagúru-Sagála-Kami group is one of the Bantu groups which occupies the inland territories of German East Africa between the Swahili coast dialects on the east and the

domain of the Nyamwezi on the west. On the north this group is bounded by the non-Bantu languages of the Masai, Mbugu and Tatúru—belonging to the Nuba-Fula group—and on the south by the Ruaha river. This group included Kigogo and Irangi.

The Wa-gál(l)a are an Eastern Bantu tribe of considerable antiquity. They number about forty thousand, inhabiting the Taita country on the route between Mombasa and Mount Kilimanjaro. Missionary work here is carried on, since 1882, by the Rev. Joseph Alfred Wray, the missionary of the neighbouring Wataita. The mission station established by Wray was intended to be one of the first links in the chain of stations across Africa, in pursuance of Krapf's scheme<sup>(1)</sup>. Wray reduced the language to writing, and translated St. Mark's Gospel. In 1892 the S.P.C.K. published at London: First Reading Lessons, Lord's Prayer, Apostles' Creed, Ten Commandments, and two hymns in the Sagalla language, fcap. 8vo, and also a Catechism, all prepared by Wray. A second edition of this primer appeared in 1903. In 1907 the same society published an edition of portions of the Book of Common Prayer translated by J. A. Wray. 104 pages, fcap. 8vo. A translation of the major portion of the Liturgy appeared in 1912, entitled:

\* Chuo cha Kulomba | kwa wandu wose, | na | Udaf-  
wariro 'gwa Sakramenti, | na | Vilambo vizima  
na madeo 'ga ikanisa | sa kweni vatumilo kele |  
Church of England. | Andu kumoju na | Kushoma  
kwa Hambiri Jumweni | kwa | Kulomba kwa  
Ikesho. [The Book of Common Prayer in Kisa-  
galla.] Translated by the Rev. J. Alfred Wray.

470, (1) pages, 16mo. Text, headlines, rubrics, etc., are all in Kisagalla. It is thus rather surprising to read on p. 314 the line in English: [End of Book of Common Prayer].

The Wagurus live in Mamboya. They are a Bantu tribe of recent immigration. Their language is considered by Last a dialect of the Sagála. They themselves claim to be the northern part of the great Sagála tribe. They are a very quiet, friendly and peace-loving people. Among them was established the Usagara Mission, in the present territory of

German East Africa, and the Rev. Arthur North Wood laboured here faithfully for a number of years. In 1895 the S.P.C.K. published Wood's translation of Kaguru portions of the Prayer Book, entitled \* Cha Kufugila. | . . . | Mu Nonga ya Kaguru. | Facing this title on the left-hand side is the English title: [Portions of Book of Common Prayer, in the Kaguru language]. An English table of contents and one in Kaguru are added on the title-pages. 196 pages, fcap. 8vo. Pp. 1 and 4 are blank, pp. 2 and 3 contain the English and the Kaguru title, etc. Text, pp. 5-196, viz., Morning and Evening Prayer, Litany, Prayers and Thanksgivings upon Special Occasions, Collects, Epistles and Gospels, the Order for the Administration of Holy Communion, the Order of Ministration of Baptism, the Catechism, Confirmation, Matrimony.

J. T. Last also began his work at Mamboya in 1880. Six years later he published a Kaguru grammar (London: S.P.C.K., fcap. 8vo). When he left Mamboya his work was continued by John Roscoe.

The Wagogo are likewise a Bantu tribe, of recent immigration to Uganda. They have possibly Masai elements in their make-up. They live to the west of the Sagála. Among them were at work in Kisokwe, in 1890, the Rev. Henry Cole, C.M.S. missionary at Mpwapwa, German East Africa, 1885-1907, and the Rev. John Edward Beverley, C.M.S. missionary at Shimba, Eastern Equatorial Africa, 1888-98. Both missionaries engaged in translational work. A Gogo hymn book was their joint work. It was published by the S.P.C.K. in 1896. Later on Beverley carried through the press another edition of the same, revised and enlarged. In 1900 the society published the translation of the Liturgy (6), 300 pages, fcap. 8vo. Of the (6) initial pages the first has the words: \* Common Prayer [Cigogo]. P. (2), Walaka wo | Wulombe we wanhu wose, | no kunoze Sukaramenti, | Kuhanga no Wityatye wunji wunji wo | Mukung'ano wa Cinjereza. P. (3): The Book of Common Prayer. . . . [Cigogo Version.]. P. (4), Contents (in English); (5) same in Kigogo. The text begins with the Morning Prayer and ends with A Communion.



The Taita mission, as stated before, was planned by Krapf in the early years of the sixth decade of the last century, but nothing was accomplished at that time. One of the zealous C.M.S. men, the Rev. Joseph Alfred Wray, began in 1882 a mission among the wild and degraded tribe on the Taita hills, about one hundred miles inland from Mombasa. The people, the Wa-Taita, a Bantu tribe of recent immigration, were cruel and superstitious, with no idea of God save as a malign being "making and marring clay at will." Wray learned the language from the children, and persevered for several years with a dogged determination which gradually made him recognised by the people as one who was ready to bear any hardships and incur any perils for their sake. And yet for quite a while the station was a great source of trouble on account of the fickleness of the natives, so that Mr. Wray had to leave them once and work in Mombasa. After a while he could return again, and was assisted by one of the lay missionaries from Australia, Mr. R. A. Maynard. The people had become more responsive, and many called themselves Christians, though as yet shrinking from baptism. By patient work Wray made himself master of Kitaita, and is even to this day perhaps the only white man who understands it. "So perfect is his mastery of it," says Bishop Tucker, Vol. I, p. 352, "that the report was spread abroad some time ago that there was a white Mteita living on the mountain."

For the assistance of his fellow-labourers and his successors, Wray published in 1895 *An Elementary Introduction to the Taita Language*, Eastern Equatorial Africa, and translated for congregational service Portions of the Book of Common Prayer. Both were published by the S.P.C.K. London, fcap. 8vo.

The Pokomo-Nyika-Giriama-Taveita group represents the Bantu dialects of the east province of British East Africa, between (and including) the Tana river on the north and the frontier of German East Africa on the south. The Giriama language is spoken along the coast north of Mombasa, and is in its origin closely akin to Swahili. It still preserves much of the vocabulary and many of the grammatical

characteristics of the old Ngozi language, on which modern Swahili is based. The Wa-Giriamas have only recently immigrated to their present location. A mission among them was started by a fugitive native, Abe Ngoa, one of Rebmann's Wanika converts. He settled down in the Giriamas forest thirty miles to the north of Rabai. The growth of the mission is admirably described by Stock in Vol. III, pp. 88-92, of his centennial history.

In 1876 the Rev. Harry Kerr Binns went out to Giriamas as missionary, and he had his name identified with it for many years. He resided at Rabai from 1876 until 1881, and again from 1886 until 1887; at Freretown<sup>[2]</sup> from 1882 to 1883, 1894-1900, and 1906 to the present day. From 1901 to 1903 he again lived among the Giriamas. He is at present archdeacon of Freretown, Mombasa. In 1880 the Rev. William Ernest Taylor, an Oxford University graduate, was appointed an additional missionary to the C.M.S. Nyanza mission, and soon became known as one of the most proficient linguists in Swahili (second only to Bishop Steere), in Giriamas and other related tongues. Almost all the Giriamas literature published by the S.P.C.K. and the British and Foreign Bible Society is from the pen of this exceptional man. In 1892 the S.P.C.K. published for him: *Giriamas Bible Stories from the Old Testament* [Maworo ga Jeri]; *Vocabulary and Collections*, and a *Giriamas Primer* [Chaho cha Ufundi]. A *Giriamas Book of Common Prayer* is now being printed by the same society. A vivid description of the Giriamas country and the mission work among the people is given by Taylor in Vol. I, pp. 353-358, of Bishop Tucker's book on his work in Uganda.

Taveta is a settlement in British East Africa, situated south-east of Mount Kilimanjaro, on the railroad from Mombasa to Uganda. The language is practically a dialect of the Swahili, and is spoken by about three to four thousand people. In 1894 the S.P.C.K. published *Portions of the Book of Common Prayer*, after the use of the Church of England, in the language of Taveta, Eastern Equatorial Africa. The native title reads: \* Kitamo cha Kuomba | Kwa wandu wose | (Hena fwana la Kanisa la Kiingereza).

79, (1) pages, fcap. 8vo. It contains the Order for the Morning and Evening Prayer, the Administration of the Holy Communion, Baptism of Infants and of such as are of riper years, the Catechism, and the Order of Confirmation. P. 1, blank; 2, English title; 3, Native title; 4, Contents in English; 5, the same in Taveta; 6, blank; 7-79, text as mentioned.

The translator is the Rev. Albert Remington Steggall, a graduate of Durham University, B.A. 1883; Lic. Theol. and M.A. 1886. He went out in 1889 as a C.M.S. man to Nochi, on the Kilimanjaro, in German East Africa, whence he was transferred to Taveta in 1892. He laboured here from 1892 until 1905, made of Taveta an oasis in the East African wilderness, and established a station which has come to be known as *Mahoo* (Happy Land). His work has been exceptionally interesting and hopeful. From 1905 until 1906 he was acting secretary of the C.M.S. in British East Africa, acting archdeacon of Mombasa, and bishop's commissary. He resigned his mission work in 1906 and returned to England. In 1895 he published, through the S.P.C.K., Hymns in the language of Taveta, and somewhat later a Taveta translation of the Psalms of David <sup>[3]</sup>.

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[1] See above, Chap. XXIII, p. 173.

[2] On Freretown, called thus in honour of Sir Henry Bartle Edward Frere, first baronet (1815-84) and on its founder, the Rev. William Salter Price (died, 1911, at the age of eighty-five), see O'Rorke, *African Missions*, pp. 150-168. Price was the predecessor of the Rev. Mr. Binns.

[3] On Taveta and Steggall's work, see also Tucker, *loc. cit.*, Vol. I, pp. 159, 185-190, 344-349; II, pp. 108-111.

## CHAPTER LIV

### BANTU LANGUAGES, IV

THE Wa-Sukuma (Basukuma), numbering about five hundred thousand, are an older Bantu tribe in Eastern Equatorial Africa, at the Na[s]sa along the shore of the Speke Gulf on

the south coast of the Victoria Nyanza, in German territory. The real name of the tribe is Bagwi, singular Mgwī. The Basukuma are only a small inland district people who were the first of the nation with whom Europeans came into contact. In the matter of language and other things they are closely related to the great Unyamwezi people immediately to the south of them.

One of the early missionaries to this tribe was the Rev. Edward Henry Hubbard, a graduate of Islington College, 1888. Together with the Rev. J. P. Nickisson (died 1896) he did excellent work during the nineties of last century. The Basukuma are not like the Baganda, but rather like the people at Mamboya and Mpwapwa—slow, and of the earth earthy. After a furlough in England, Hubbard was accidentally shot on the journey back in March, 1898, and died at Mengo, after lingering three months. A year before his death, and while on his furlough, he published, through the society, a Kisukuma primer and \* Portions of the Book of Common Prayer. The title of the latter reads: Kitabo cha Kulomba | na | Kwita Sakramento, | na | Mihayo ingi ya Kanisa | kina | Chimi le cha Kanisa Iya Kiingereza | mu Kisukuma. | London . . . 1897. (4), 100 pages, fcap. 8vo. The book does not contain the Collects, Epistles and Gospels, nor the Psalter, and prints only a part of the Occasional Offices. The initial (4) pages contain English title, Kisukuma title, contents in English and in Kisukuma.

Nyanja, perhaps the most extensive group of cognate languages in the Bantu field, is principally associated with the east and west shores of the southern half of Lake Nyasa. The principal dialects of the Nyanja language are the Chinyanja ("The speech of the Lake") of Eastern Nyasaland, Ci-peta and Ci-maravi of south-west Nyasaland to as far as the watershed of the Luangwa river.

In 1897 the Rev. Arthur George Barnard Glossop, of the Universities' Mission at Likoma, Lake Nyasa, now arch-deacon of Likoma, published through the S.P.C.K. Chinyanja Portions of the Book of Common Prayer. The same year he also published a Chinyanja Church History. The title of the Liturgy reads: Chikala-kala cha kuseli | ndi |



Kutumikila Sacraments. | Chinyanja Lake Nyasa. | . . . (3), 289, (1) pages, fcap. 8vo. Contents (page 3): Morning and Evening Prayer, Litany, Prayers and Thanksgivings, Collects, Epistles, and Gospels, Holy Communion, Baptismal Service, Confirmation Service, Marriage Service. According to Darlow and Moule, Vol. II, part 3, p. 1159 (No. 7060), the translation was made by the Rev. William Percival Johnson (archdeacon of Nyasa, 1896- ), of the Universities' Mission. See, however, Allen and McClure, p. 222.

A revised edition, containing the whole Liturgy, was prepared by a Committee including three missionaries of the Universities' Mission to Central Africa and two native assistants. It was published in 1909; (12), 561, (2) pages, fcap. 8vo. It is entitled:

- \* Chikalakala cha | Mapempelo ya pamoji | ndi Kumtumikila Mlungu pa Sakraments, | ndi malamulo ena ena ndi makonjedwe yao | ya pa Church, | kwa mlingo wa | Chisimu chake Church la England; | | Pamoji ndi | Zaburi za Daud, | zikonjedwa umo zikadanenedwa pena zikadaimbidwa pa ma Church: Ndi chifa ndi makalidwe ya | Kuwachita, kuwaika pa mpingo, ndi kuwaika pa woka | Aaskof, Akasis, ndi Ashemas. [The Book of Common Prayer in the Chinyanja language.]

The Psalter begins on p. 331, the Ordinal on p. 518. The introductory material: Proper Lessons, proper Psalms, Calendar, Tables and Rules, is printed in English, everything else in Chinyanja excepting a few headings, such as The Churching of Women, A Communion, etc., for which, perhaps, no proper equivalent could be found.

Chizwina has been finally adopted by the Mashonaland (Ma-Shona) Mission, "the sun-spot of the world," to denote the language variously called Mashona, Shona, Chino, and Makalaka or Makaranga. Father Torrend classes the Chizwina as a dialect of Karanga and "one step nearer to Sena than Karanga proper." Sena is virtually identical with Nyanja. An examination of the few Chizwina texts available inclines one to the opinion that the differences

between this idiom and Nyanja are no greater than the dialectical differences between various parts of Mashonaland. According to Darlow and Moule, Vol. II, part 4, p. 1365 : "Chiswina is an opprobrious term applied to the Mashona people by the Matabele."

In 1898 the S.P.C.K. published :

- \* Minamoto Yamangwanani | na Mahuro. | Ne Shoma-shoma wa | Ivangeri noko nyora kwa Marka | ne | Zwiyimbo. | Matins and Evensong, a portion of St. Mark's Gospel (Chapters 1-6,) and Hymns, in Chino, the language of Mashonaland.

52 pages, fcap. 8vo. The translation was made by the Rev. Douglas Raymond Pelly, of the S.P.G., assisted by a native preacher.

In 1903, and again in 1911, a revision was published, together with much new material, entitled : \* Minamoto | ne | Zwiyimbo. | [Portions of the Book of Common Prayer, with Psalms and Hymns, in Chizwina,—the language of Mashonaland]. Reverse of title contains the printer's name ; text, pp. 3-268. The Prayer Book ends on page 217. Pp. 218-227 contain selected Psalms (Ndwiyo) ; pp. 228-268, Hymns (Zwiyimbo). There is no preliminary material, page 3 beginning with the Order for Morning Prayer. The translator was Edward Harold Etheridge, of the S.P.G., at present principal of St. Augustine's native college, at Penhalonga, diocese of Mashonaland, hon. canon since 1909, and archdeacon of the Mashonaland archdeaconry, in charge of all the native missionary work of the diocese.

With the Nyanja language may be associated the languages of the Portuguese coast region south of the Zambesi as far as Inhambane. Here are closely together the dialects—Cinanzwa in the region near the Victoria Falls ; Ci-nyai, Shikalaña, Ci-shuna (Cigomo), Ci-loze, and possibly Ci-shangwe (or Ci-hlangane), and Shi-linge, which link on to the Beira coast dialects. Chopi or Shi-linge, and other dialects of the Beira and Inhambane coastlands, and of Manika, have been much influenced by Zulu dialects, such as Ronga and Tebele.

William Edmund Smyth, lord bishop of Lebombo, was

born in 1858. He was ordained deacon in 1882 and priest in 1885. November 5, 1893, he was consecrated first bishop of Lebombo, after having served as a missionary to the Zulus for four years. In 1909 he published a book on *The Work of a Missionary*. Owing to ill-health he resigned in 1912.

In the S.P.G. Report for 1899, page 136, the bishop states :

“ We have got printed locally in the course of the year a translation of part of matins and evensong into Chopi. . . . This is the only book in the Chopi language, except a small book printed by a missionary at Johannesburg, containing a few hymns and a few verses of the Bible ” ;

and on p. 138 :

“ I have almost the whole Prayer-book ready for the printer, but it is, of course, only a first tentative translation.”

In S.P.G. Report for 1901, on p. 155, we read :

“ The Society has been enabled to supply the diocese with a good stock of Gi-Tonga hymn-books, Chopi Prayer Books, the Morning and Evening Prayer in Ronga, and a revised Gi-Tonga portion of the Prayer Book.”

These were printed in 1896, at the Mission Press of Inhambane. Tonga (Inhambane district) is in Portuguese East Africa. The language is spoken by the Wa (Va, Ba) -Tonga, a tribe living near Inhambane. They must not be confused with the Tonga people of Lake Nyasa, nor with the Ama-Tonga of North Zululand. Bishop Smyth and his co-labourer, the Rev. John Matthews, published, through the S.P.C.K. : *A Vocabulary with a short Grammar of Xilenge and of the Shilengi languages*. Crown 8vo.

The extensive Yao genus of languages reaches from just behind the coast of the Lindi settlements in German East Africa south-westward across the Ruvuma river to the north-east shores of Lake Nyasa, and thence back to the valley of the Lujenda-Ruvuma, and southwards in various dialects of the Yao language to the south-east corner of

Lake Nyasa and the region east of the Shiré river, between Lake Nyasa, the Shiré highlands and Mount Mlanje. It is only since the middle of the nineteenth century that the Yao language has conquered the territory to the south of Lake Nyasa.

Into the Yao language certain portions of the Book of Common Prayer were translated by an ordained native named Yohana Barnaba Abdallah, and printed at Likoma in 1902. The text was then revised by the translator, together with the Rev. A. G. de la Pryme and the Rev. C. Davies, and printed at Likoma in 1905.—Alexander George de la Pryme graduated B.A. Trinity College, Cambridge, 1892, and obtained M.A. in 1896. He joined the Universities' Mission to Central Africa in 1899, and is at present stationed in Fort Jameson, N.E. Rhodesia.—Caradoc Davies graduated B.A., University of Oxford, 1898, and received M.A. in 1902. He is, likewise, a member of the Universities' Mission to Central Africa.—Abdallah graduated from Kiungani College, Zanzibar, in 1892; was ordained deacon 1894, and priest in 1898. He has been priest in charge at Unangu, diocese of Nyasa, and is a member of the Universities' Mission to Central Africa. Since 1911 he has been priest-in-charge at Matjesfontein, Cape Colony.

## CHAPTER LV

### BANTU LANGUAGES, V—SECHUANA AND LESUTO TRANSLATIONS

THE Bechuana are a branch of the great Bantu-Negroid family. They occupy not only Bechuanaland, to which they have given their name, and Basutoland, but are the most numerous race in the Orange River Colony and in the western and northern districts of the Transvaal. The Bechuana may be divided into two great divisions: the western, or Bechuana proper, and the eastern, or Basuto. Sechuana (Secoana, Chuana), the language of the Bechuana



is copious, with but few slight dialectic differences, and is free from the Hottentot elements found in the Kafir and Zulu tongues. Its richness may be judged from the fact that, though only oral until reduced to writing by the missionaries, it has sufficed for the translation of the whole Bible. It differs from the Zulu as does the Scots differ from the English.

The Barolong tribe is a branch of the Bechuana nation; their language, the Serolong, a dialect of Sechuana. In order to escape the ravages of the Mantatees, they had migrated, under their chief, Moroko, from "the interior of Africa, north of the Vaal river," and, settling at Thaba 'Nchu about 1834, formed there one of the largest native towns in South Africa. The Barologs live in towns and cities; the Basutos, on the other hand, mostly in small villages with about 300 people in each.

A translation into Serolong, which had been reduced to writing with roman letters, was begun by the Rev. George Mitchell. Mitchell was born in 1835, near Mintford, England. He received his education at St. Augustine's College, Canterbury; was ordained deacon in 1864 and priest in 1869. He was stationed at Thaba 'Nchu<sup>[1]</sup>, the oldest mission station of Bloemfontein diocese, from 1865 to 1880, with the exception of one year's stay (1867) at Bloemfontein, where he assisted in extending the work among the Kafirs, Griquas, Hottentots and others. In 1880 he was transferred to Griqualand West, and was stationed at Kimberley, 1881-1892, in charge of the compounds on the diamond fields. According to the S.P.G. Report for 1911 and the Clergy List of 1913, the aged missionary still resides at Kimberley, in active work. His translational work consisted mainly in the translation of the liturgical Epistles and Gospels and small portions of the Prayer Book. It was printed on the mission press at Thaba 'Nchu in 1875.

Mitchell's translations were revised and greatly enlarged in their scope by Archdeacon William Crisp. The revision of the Liturgy was published by the S.P.C.K. in 1887. It contained the Book of Psalms. Portions had been published separately before 1887. Crisp was born at Southwold, England, in 1842. He was ordained deacon in 1868 and

priest four years later, at Bloemfontein. He was stationed at Thaba 'Nchu 1875-76 and 1881-86. From 1887 until about 1900 he was canon of Bloemfontein, and subsequently archdeacon. In 1885 he published at Thaba 'Nchu a Serolong translation of the New Testament [Testamente e Ncha]. Five years previous he had printed at the same press *Notes towards a Secoana grammar*, of which the S.P.C.K. published a second and enlarged edition in 1886 (104 pages, 8vo). He came to Capetown about 1900, and was shortly afterwards made canon of the cathedral. As secretary of the diocese and treasurer of the diocesan and provincial boards of trustees he did valuable work for the Church up to the time that illness compelled him to resign. He died in 1910. He was "the first and greatest apostle of the native races in this part of the province. He understood the native and had sympathy with the native point of view."—S.P.G. Report, 1911, p. 186.

Crisp's translation of the Liturgy was again revised by the Rev. Charles Clulee and Bishop Henry Brougham Bousfield, "with others more able," and published by the S.P.C.K. A 1911 edition of this revision is entitled :

- \* Buka | ea | Merapèlo ea Pontsheñ | le ea | Tirèlo ea Lisakeramente, | le ea | mekgoa e meñoe ea Kereke, | kafa temaloñ ea | Kereke ea Enyelane; | le | Lipe-saleme tsa ga Tafita, | yaka li choanetse go opèloa kampo go baloa mo likerekeñ. [For departures from the English Prayer-book, see Advertisement on back of Title, and the Table of Contents.] . . . Published with the approval of the Lord Archbishop of Canterbury . . . 1911.

(1), xxvii, (1), 311 pages, fcap. 8vo. Printed in double columns. Page (1), facing the Sechuana (Serolong) title, reads: Secoana Version of the Book of Common Prayer.

Clulee was born in 1837, at Birmingham, England, and was educated at Queen's College of his native town. He was ordained deacon in 1860 and priest in 1861. He was stationed at Fauresmith, Orange Free State, from 1863 to 1871. He was then transferred to Malmesbury, western division of Cape of Good Hope, and worked there for ten

years. The last ten years of his life he worked in the Transvaal, where he died at Molote (Maloti), in 1892.—Bousfield was born in 1832, and graduated from Conville and Caius College, Cambridge, B.A. 1855, and M.A. 1858. He was ordained deacon in 1855 and priest in 1856. He was consecrated first bishop of Pretoria in 1878, and performed his episcopal duties until his death, in February, 1902. He published in 1886 reminiscences entitled *Six years in the Transvaal*.

For the use of the native Anglican congregations at Thlotse Heights and elsewhere the London society published Merapèlo le Lilitani le Lifela, Prayers, Litany and Hymns, in Sechuana. 8vo.

The territory of Basutoland (Ba-Súto-land) is an inland state and British Crown Colony. In 1871 it had been annexed to Cape Colony, but was placed directly under the authority of the Crown in 1894. On every side it is surrounded by British colonies—north by the Orange River Colony, south-west and south by Cape Colony, and east by Natal. Basutoland, or Lesuto (Lesotho), as the natives call it, forms the south-eastern edge of the interior tableland of South Africa. The aspect of the country is everywhere grand, and often beautiful, fully justifying the title, “the Switzerland of South Africa.” The population in 1904 numbered 348,848. The Lesuto is also spoken far away in the north, in the Barotse Valley by the Zambesi river, whither it was carried nearly a century ago by the Makololo, a Suto tribe driven from their former home. Education among the Basutos is mostly obtained in schools founded by missionary societies. A large proportion of the people can read and write Lesuto and English, the former having been reduced to writing with roman letters.

According to the *Digest* of the S.P.G., the S.P.C.K. published in 1877 portions of the Prayer Book, translated by the Rev. Canon Henry Frederick Beckett. Beckett was in charge of the missionary brotherhood which had been organised in England and began work in the Orange Free State in 1867, erecting a settlement after the manner of the Moravians. Canon Beckett’s translation was

revised by the Rev. John Widdicombe (Allen & McClure, p. 214).

In 1892 another revised edition of portions of the Liturgy was published, entitled (p. iii.) :

\* Buka | ea | Merapelo ea Pontseng, | le ea | Disakeramente, | le ea | Melao ea Tsebetso e meng | ea | Kereke, | ka mokhoa oa | Kereke ea Enyelane. |  
[The Book of Common Prayer in the Sesutho language.]

vii, (1), 357, (1) pages, fcap. 8vo. Only selected Psalms are printed, and the long exhortations and most of the Ordinal, is omitted. The revision was often reprinted ; thus in 1900, 1907, 1911. P. iv contains an advertisement in English as to the omissions in this translation, and the new additions not found in the English book.

The work of revision was done by Canon Widdicombe, Canon Thomas Woodman, and other clergy in Basutoland.

John Widdicombe was born in 1839, at Brixham, England. He was ordained deacon in 1863 and priest in 1869 by the bishop of Cape Colony. He worked in this same diocese from 1865 until 1870. He was then transferred to the Orange Free State and stationed at Thaba 'Nchu, the great centre of missionary work among the Barolong. In 1876 he moved to Thlotse Heights, in charge of St. Saviour's Mission. He retired from active mission work in 1908. In 1885 he published at the Mission Press, Thaba 'Nchu, a *Catechism of Christian Doctrine*, translated by Canon Beckett and revised by Widdicombe. A Hymnal (consisting of sixty-one hymns, being mainly translations or paraphrases of well-known hymns), mostly written, and all revised and edited by Widdicombe, appeared in a third edition at Bloemfontein, in 1887. Together with the Rev. Richard Keble Champernowne he compiled and translated a *Manual of Christian Doctrine*, with the Communion Service, Prayers, etc., and a short Life of Our Blessed Lord. London, 1885.—Canon Woodman worked in Basutoland since his ordination in 1878. He built up a flourishing mission, begun in 1884, at Masite, among Barolong immigrants from Thaba 'Nchu,



as well as the native Basuto. He retired from missionary work about 1903 and returned to England.

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[<sup>1</sup>] Thaba 'Nchu, or Black Mountain, takes its name from a high and widespread kopje, at the foot of which the town is situated. A good description of the place is found in O'Rorke's *African Missions*, pp. 84-86.

## CHAPTER LVI

### BANTU LANGUAGES, VI—ZULU-KAFIR AND XOSA-KAFIR

THE Kafirs [<sup>1</sup>] are divided into two great branches: the Ama-Zulu, with the Ama-Swazi and Ama-Tonga, and the Kafirs proper, represented by the Ama-Xosa [<sup>2</sup>], the Tembu and the Pondo.

Zululand forms the north-western part of the Province of Natal, in the Union of South Africa. The population in 1904 was estimated at 230,000. There is a settlement of some 2,000 Basutos in the Nqutu district of Zululand. The Zulu-Kafir language, though it exhibits marked changes and deviations in vocabulary and phonetics—both probably of recent date—preserves a few characteristics of the hypothetical Bantu mother tongue; so much so, that until the languages of the Great Lakes came to be known, it was regarded as the most archaic type of the Bantu speech. The Zulu-Kafir occupied parts of Rhodesia, the eastern portion of the Transvaal, Swaziland, Natal and the eastern half of the Cape Colony. The language has been reduced to writing by missionaries, the roman alphabet, slightly modified, being used.

In 1856 there was published a Zulu translation of selected portions of the Liturgy, at Emgungunhlovu, (*i.e.*, Pietermaritzburg), May & Davis, entitled: Church of England Missions. | Incwadi Yokukuleka | Jenga-so isimiso | Sebanhla las'England. | 128 pages, 16mo. Title, reverse blank; text, pages 3 foll. On p. 55 begins the selection from the Psalter (Izihlabelelo). Hymns are printed on pp. 94-127.

In 1865 a printing press was established at Springvale, at which many translations of the Rev. (afterwards Bishop) Henry Callaway, M.D., D.D., LL.D., were printed. The translations were made with the aid of trained and intelligent natives—notably Umpengula Mbanda, through whose ear, eye and mouth every sentence was made to pass, thus assuring as near an approach to absolute correctness as it was possible at that time to attain. Mbanda, a born Zulu, was baptized and educated by Bishop Callaway. He was ordained deacon in 1871 by Bishop William Kenneth Macrorie, of Maritzburg (born 1831, died 1905). He was one of the first two natives ordained in Natal, the other being William Ngewensa. Mbanda died of fever in 1874.

Henry Callaway, first missionary bishop of St. John's, Kaffraria, was born in 1817. In his younger years he was a practising physician. Gradually the idea of mission work took hold of him, and he offered his services in 1854 to John William Colenso (1814–83), bishop of Natal (1853–83). He went to Africa as a S.P.G. missionary, was ordained deacon before leaving England, and priest in 1855 by the bishop of Natal. He founded in 1858 Springvale settlement, consisting of about 5,000 acres, and began there the life among the natives which has made his name a household word in South Africa. Between 1868 and 1870 he published his greatest work, *The Religious System of the Amazulu*, which appeared in four parts. He was consecrated in 1873 missionary bishop of St. John's, Kaffraria. The failure of his health brought about in 1883 the consecration of Bransby Lewis Key as coadjutor bishop. In June, 1886, Callaway resigned his bishopric and returned to England, where he died in 1890. Callaway was a giant among men, intellectually and spiritually. He knew the native mind, language, habits and traditions as few others, and produced works which the present generation is just about to recognise as to their intrinsic value.

A translation of the Book of Common Prayer into the Zulu-Kafir language was made by Callaway, and published, 1866–71, by Blair, at Springvale and Maritzburg. Toward this publication and Callaway's translation of the Bible into Zulu the S.P.C.K. made a grant in 1869. A portion of

the translation of the Liturgy was published by the S.P.C.K. in 1866: *Izik celo, nezinncwadi, nezindab' ezinhle*, . . . 104 pages. fcap. 8vo. It contains the Collects, Epistles and Gospels. According to Allen and McClure, p. 215, and British Museum Catalogue, Liturgies, col. 413, the same society put out in 1882 a revised and enlarged edition of this translation: *Incwadi yokukuleka yabantu abakristu*. . . . Book of Common Prayer, etc. . . . translated into the Zulu tongue, 416 pages, fcap. 8vo.

About the year 1875 the Rev. Sivert Martin Samuelson had completed a translation of portions of the Liturgy to the end of the General Thanksgiving. The translation was not printed, but was used in the revised edition of a portion of the Prayer Book, chiefly by Bishop Douglas McKenzie, assisted by the missionaries in synod, the Rev. Samuelson, the Rev. Charles Johnson and others. It was printed in 1885 on the Mission Press at Isandhlwana. At present the S.P.C.K. is aiding the bishop of Zululand, the Right Rev. Dr. Vyvyan, to bring out a revised and fuller translation of the Prayer Book than has yet been published.

Samuelson was born a Norwegian. In 1861 he was ordained deacon by Bishop Colenso, and priest in 1871 by Bishop Thomas Edward Wilkinson, of Zululand. He was a missionary in South Africa from 1865 on. He retired in 1897 on a small pension, but continued the work of instruction until the most recent time<sup>[3]</sup>. He translated also the Church Catechism, which, with corrections by the Rev. Robert Robertson, was published by the S.P.C.K. in 1875. Robertson was the first S.P.G. missionary in Zululand, breaking ground in 1860. He worked for four years in close proximity and warmest friendship with Archdeacon Charles Frederick MacKenzie (1825-62), the martyr bishop of the Zambesi, consecrated for Central Africa on January 1, 1861, in the cathedral of Cape Town, and founder of the Universities' Mission to Central Africa. Robertson died in November, 1897.

Charles Johnson began his work as S.P.G. missionary at St. Augustine's, in the Zululand diocese in 1881. In 1900 he became missionary archdeacon in Zululand, and in 1904 he was made archdeacon of Vryheid and canon of St. Peter's pro-cathedral, Vryheid.

Xosa is the main language of Kaffraria, and is spoken in one form or another, by about 250,000 people belonging to various tribes, including the Xosas, Tembus, Pondos, Gaikas, Fingoes and others.

The Liturgy was translated into Xosa by the Rev. Canon Henry Reade Woodrooffe, assisted by other S.P.G. missionaries, including the Rev. Theophilus A. W. Liefeldt and Rev. William Greenstock. This translation : *Incwadi Yemilandazo, neyemimiselo yokwenziwa kwe-Sacramente*. . . . was published by the S.P.C.K. in 1865, xi, 573 pages, 24mo. It has been many times revised and reprinted down to the year 1906.

Canon Woodrooffe graduated B.A., Christ Church College, Oxford, in 1856, and commenced M.A. 1876. He was ordained deacon in 1857, and priest 1858. In 1876 he became canon of Grahamstown, and chancellor in 1906. In 1909 he was made archdeacon of Cradock.—Canon Greenstock began work in 1854 in the diocese of Kaffraria, at Kreli's country, receiving ordination December 23, 1855. He was soon transferred to work in the diocese of the Cape of Good Hope, eastern division. Here he began his translational work. From 1879 to 1885 he worked at Springvale. After a ministry of thirty-two years in South Africa, he began in his old age a fresh career in Siam, serving since 1894 the native church at Bangkok. Although eighty years of age, the faithful missionary continued to minister to the spiritual wants of his congregation <sup>[4]</sup>. He died at Bangkok during the year 1912 (S.P.G. Report, 1912, pp. 28 and 144).

In 1879 a revision in manuscript was made by Bishop Callaway. This served, later on, as a basis for the revision which was undertaken by Bishop Key (1838-1901) <sup>[5]</sup>, assisted by Canon Woodrooffe and the Rev. William Philip. In 1897 the S.P.C.K. published for the bishop a revised translation of the Communion Office in Xosa-Kafir, entitled : *Incwadi Yabantu abasondelayo*. . . . *Ihlanganisiwe ngu-Bransby i-Bishop Yasema-Xoseni*. Xosa Communion Book, 59 pages, fcap. 8vo.

Bishop Key's revision of the Liturgy was published in 1906, and re-issued almost annually. The latest edition 1911, reads :



- \* Incwadi Yemitandazo, | Neyemimiselo yokwenziwa  
kwe-Sacramente, | nezinye inkonzo ze-Kerike,  
Ngokwe—"Church of England"; | ndawonye  
Nendumiso Zika-Davide, | nenkonzo yokwenza  
ama-Dikoni | Neyokumisa aba-Priste. | . . .  
Ishicilelwe. E-London. | . . . 1911.

(20), 463 pages. fcap. 8vo. Printed in long lines. Rubrics, headings, etc., also in Xosa. But the preliminary material, *i.e.*, Proper Lessons, the Calendar, and Tables and Rules (pp. 3-19) are in English.

William Philip graduated from the Kafir Institute at Grahamstown in 1877, was ordained deacon in 1879, and priest in 1885 by the bishop of Grahamstown. He was master in the Kafir Institute from 1879 to 1882; curate at Gwaba, Cape Colony, 1882-1903; S.P.G. assistant missionary at Lady Frere, 1903-7, and from 1907 on the same at Macubeni, Dordrecht, Cape Colony.

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[1] Kafir from Arabic *kafr*, meaning a gentile, infidel, with the same development as pagan from *paganus*. It is a name given by the Arabs to the native races of the east coast of Africa. The term has no real ethnological value, for the Kafirs have no national unity. To-day it is used to describe that large family of Bantu negroes inhabiting the greater part of the Cape, the whole of Natal and Zululand, and the Portuguese dominions on the east coast south of the Zambesi. The name is also loosely applied to any negro inhabitant of South Africa. For example, the Bechuana of the Transvaal and Orange Free State are usually called Kafirs.

[2] *I.e.*, "the people of Xosa," Xosa being a somewhat mythical chief supposed to have flourished about the year 1530. The Ama-Xosa land lies mainly between the Keiska(m)-ma and Umtata rivers.

[3] See S.P.G. Report, 1909, p. 196; 1912, p. 178.

[4] See, further, S.P.G. Report, 1905, pp. 113, 114.

[5] Key was lord bishop of St. John's, Kaffraria, from 1886 (co-adjutor, since 1883) until his death, January 12, 1901. He was one of the greatest missionaries of the Church of England in South Africa. See, especially, Godfrey Callaway, *A Shepherd of the Veld*. Bransby Lewis Key, Bishop of St. John's, Kaffraria. . . . London, 1911; xxii, 215 pp.; portraits, plates; 12mo.

## CHAPTER LVII

## NIGERIAN LANGUAGES, I.—ADDO, IDZO AND BRASS

KUKURÚKU is the current name of a tribe occupying a narrow strip of land on the right bank of the Niger opposite to Ida. Their place of residence is Ado or Edoh. Portions of the Book of Common Prayer in the Addo language, entitled: \* Ebe erhunmu oghe Iko, were published by the S.P.C.K. in 1909. 59 pages, fcap. 8vo. The book contains (1) Erhunmu Owie (Morning Prayer); (2) Erhunmu Akota (Evening Prayer); (3) Katekisimu oghe Iko; (4) Katekisimu Watti; (5) Ihuan Owie, and (6) Ihuan Akota, *i.e.*, Morning and Evening Hymns.

Idzo (Ijo, Oshiu) is the language of the delta of the Niger river. It is spoken to the extent of one hundred miles from the mouth of the Nun branch of the Niger. Within the Idzo language field reside many of the Ibo-speaking people. This, perhaps, is also the explanation of the fact that Idzo appears to possess many characteristics in common with Ibo.

One of the dialects of Idzo is the Brass dialect. Brass is a river, town and district of Southern Nigeria. Brass town lies at the mouth of the river. Its most conspicuous building is a fine church, the gift of a native chief. The capital of the Brass tribe is Nimbé, thirty miles up the river. The river is said to have received its English name from the brass rods and other brass utensils imported by the early traders in exchange for palm-oil and slaves<sup>(1)</sup>. The Brass natives, of the pure negro type, have always been noted for their savage character.

The Brass language is called by the natives Nimbé, after their capital. Cust and others considered it only a dialect of Idzo, which latter, as just mentioned, appears to have many characteristics in common with Ibo.

The mission of the Brass river was commenced in 1867

by Bishop Crowther. Soon King Ockiya, of Brass, and several of his chiefs renounced their idols and were baptized after proper instruction. His son, the Catechist Daniel Ockiya, translated the gospels of Mark, John, Matthew and Luke, which were published separately in 1903 by the British and Foreign Bible Society. The mission, begun by Crowther, had many trials, relapses and other difficulties to overcome. A beginning of translating a portion of the Liturgy was made in 1886, when the Lower Niger Mission Press at Brass published: *The Church Catechism, Brass dialect*, 7 pages, 16mo. A year later the same press issued: *Idzo Common Prayer; Brass dialect*. With *Idzo hymns*, 57 pages, fcap. 8vo.

Toward the latter years white missionaries, the Rev. Henry Proctor, C.M.S. missionary at Brass from 1898 to 1908, and Mr. Craven Wilson, a lay missionary of considerable experience, have done good and efficient work, which encouraged the S.P.C.K. to have a translation of the Liturgy made into the Brass language. It was published in 1910, entitled: \* *Kare Dirimi Nembe beḃe ghḡ*, 496 pages, fcap. 8vo. It begins with the Morning Prayer, and ends with the Communion Service (p. 326, end). The Psalter is printed on pp. 327 to 496. The book contains the Collects, Epistles and Gospels, and most of the Occasional Offices. In this translation even the sub-headings, left untranslated in many other versions put out by the S.P.C.K., are translated. As a complementary volume the S.P.C.K. issued a *Hymn Book for the use of Brass congregations*. fcap. 8vo.

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[1] So the *Encyclopædia Britannica*, eleventh edition, Vol. IV, p. 463. A reviewer in the London *Athenæum*, March 18, 1911, p. 302, col. 3, on the other hand, says, "The name is probably a derivation from *braço*, derived from the 'arm' of the river." Again, Mr. Adebiji Topowa, a native of the district, says this name was given to the country "presumably by the Portuguese"; but the etymology which he suggests from the word *Ba-Ra-Sin*, meaning in the Brass language "Hands off," "Let go," as used in bargaining (*Journal of the African Society*, October, 1907) is very improbable.

## CHAPTER LVIII

NIGERIAN LANGUAGES, II—THE GREBO TRANSLATIONS  
OF THE AMERICAN MISSION

KRUMEN <sup>[1]</sup> are a negro people of the west coast of Africa. They dwell in villages scattered along the coast of Liberia from below Monrovia nearly to Cape Palmas. The name has been wrongly derived from the English word "crew," with reference to the fact that Krumen were the first West African people to take service in European vessels. The correct derivation is probably from Kraoh, the primitive name of one of their most powerful tribes. Under "Krumen" are now grouped many kindred tribes, the Grebo (Krebo, Glebo, G'debo, Gedebo), the Basa, the Nifu and others, who collectively number some 40,000. The Krumen are traditionally from the interior, but have long been noted as skilful seamen and daring fishermen. They are honest, brave and passionately fond of freedom. They will starve and drown themselves to escape capture, and have never trafficked in slaves. As a race they are singularly intelligent, and exhibit their enterprise in numerous settlements along the coast. Sierra Leone, Grand Bassa and Monrovia all have their Kru towns.

Bleek classified the Krumen with the Mandingo family, and in this he is followed by R. G. Latham. Koelle, on the other hand, who published a Kru grammar in 1854, considers the language as quite distinct from Mandingo. The first missionary to the Krumen sent by the Protestant Episcopal Church was the Rev. Thomas S. Savage, M.D., who arrived in December, 1836. He was the first of eight medical men sent by the Board of Missions of the American Church to Liberia at various times. Savage returned to America in 1846, and died there December, 1880. In 1837 came the Rev. Launcelot B. Miner (died 1843) and the Rev. John Payne (1815-74). The latter became, in 1851, the first bishop of Cape Palmas and parts adjacent. His missionary



career of thirty-four years was marked by devoted and successful work<sup>[2]</sup>. After an arduous service of nearly twenty years as bishop on the coast of Western Africa, Dr. Payne returned to the United States in 1871 completely broken in health and strength. He sent his resignation to the House of Bishops, which accepted it in October of the same year. He died October 23, 1874. Bishop Payne translated into Grebo the Acts of the Apostles, the Gospel according to St. Luke and the Book of Genesis before he was consecrated bishop. Toward the end of his episcopate he had printed in 1867, at Philadelphia (King & Baird), a Grebo translation of large portions of the Prayer Book of the American Church, entitled :

Bede, Kinede | kō | Sacramente a kpone he ; | ně |  
 Ćue a kpone be kō o Bede te | He, yedi, | tene |  
 Protestante Episcopal Ćue | kre | Mlenyo a Bli-bro  
 ke | nu e poe. |

277 pages, 12mo. Printed in long lines. Page 1, bastard title, reverse blank ; p. 3, title-page, reverse blank. Table of contents, pp. 5, 6 ; preface, p. 7 ; p. 8 blank. The preliminary material, pp. 9-18, is in English, as are also the running head-lines, the rubrics and directions throughout the volume. In the preface the bishop states that :

“The Morning and Evening Prayer, the Litany, the Order for the Administration of the Lord's Supper or Holy Communion, the Administration of Baptism to such as are of Riper Years, and the Order of Confirmation, have been translated and used wholly or partially for many years, at the Stations and in the Churches of the Protestant Episcopal Church at Cape Palmas and parts adjacent. . . . Every thing of importance, in the present condition of the Native Congregations, is included, except the Psalter, which, it is hoped, will appear, ere long, in a separate volume, with a collection of Psalms and Hymns in Metre.”

Added to this Liturgy is: Grebo Worade—Grebo Hymns. For the use of the Protestant Episcopal Mission at Cape Palmas and parts adjacent, West Africa. Philadelphia . . . 1867. 48 pages, containing 54 hymns.

In 1873, C. Schultze, at Basle, printed for the Protestant Episcopal Mission at Cape Palmas and parts adjacent :

Pôwa Badenwi | kô Sakramente hē | nē Ñeko Nunude  
 bê yēdi | ă Kēnede | tene | Protestante Episkopa  
 Daokpā | n'onedē | Amerika ă Ñmonmoā Dible |  
 nunao e tutuē. | The Book of Common Prayer, etc.  
 . . . according to the use of the Protestant Epis-  
 copal Church in the United States of America.  
 Translated into the Kru Language (G'debo Dialect).

227 pages, 8vo. Printed in long lines. Preliminary matter, text, rubrics, etc., are all in Grebo. The Psalter is printed separately.

The translation was made by Johann Gottlieb Auer, the second missionary bishop of the American Church at Cape Palmas. The translator prints on the back of the title-page an explanation as to the contents of the present book. The preface, pp. 3-5, is printed in English. The translation omits the Epistles and Gospels. The table of contents is printed on p. 227. Part II of this edition contains: Ñeko, Wodade ă Kēnede | kēde | Gēdēbo ñwi | kudi. | The Book of Psalms in G'debo, translated from the Hebrew. . . . Basel, 1872. 209, (2) pages. Printed in long lines. Back of the title-page is a page of "Orthography"; p. 210 is blank. The last (2) pages contain a list of "Errata." Part III contains: Wodade | keo | Ñeko Kae kô Nable hē mō. | Hymns for the Church and Family in the Kru language. | . . . Basel, 1873, xxx, 240 pages. Two columns to the page. Title, reverse blank; introduction (in English), pp. iii-viii, by Bishop Auer; ix-xii, table of contents in Grebo; xiii-xxx, index (in English), giving also the name of the original writer and of the translator of each hymn. Most of the 366 hymns were translated by Auer; some by Bishop Payne; the Rev. Samuel W. Seton, a native clergyman; Charles Morgan, a native catechist, and B. B. Wisner, likewise a native catechist.

Auer was a native of Würtemberg, born of Lutheran parents on November 18, 1832. He trained at the Mission School, Basle, Switzerland, for the work to which he devoted his whole life. He went to West Africa as an agent of the German Lutheran Mission to Ashanti. In 1862 he connected himself with the Cape Palmas Mission of the Church in the United States, and was ordained deacon and priest

by Bishop Payne. He was consecrated to the missionary episcopate in 1873 and died at Cavalla, Africa, the following year, February 16, 1874.

"The page which tells of the short life of the second bishop, John Gottlieb Auer, reads in its devotion like an echo of Livingstone's, as we follow him on his litter in his last illness, baptizing and confirming the natives who flocked about him."—*Leaflet*, Church Missions Publication Society, Hartford, Conn. [3].

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[1] Also called Kroomen, Krooboys, Krus, or Croos.

[2] E. C. Parsons, *Christus liberator*, p. 131.

[3] On the history of this African Mission, see especially: *An Historical Sketch of the African Mission of the Protestant Episcopal Church in the United States*, by the Right Rev. Samuel David Ferguson, Bishop of Cape Palmas and parts adjacent [since 1885]; 77 pp.; plates and portraits; 8vo.—Also, Bishop Ferguson's Twentieth Annual Report, 1905; Board of Missions, U.S. of America, 1906, 33 pp., 12mo.

## CHAPTER LIX

### NIGERIAN LANGUAGES, III—HAUSA AND IBO TRANSLATIONS

THE Hausa are a people inhabiting about half a million square miles in the Western and Central Soudan, from the river Niger in the west to Bornu in the east. They number some 5,000,000 people, and constitute the most important nation of the Central Soudan. They are undoubtedly nigritic, though in places with a strong crossing of Fula and Arab blood. Morally and intellectually they are far superior to the typical negro. The Hausa language has a wider range over Africa north of the Equator, south of Barbary and west of the Valley of the Nile, than any other tongue. It is spoken by about 12,000,000 of the inhabitants of Northern Nigeria and the Central Soudan. It is a rich, sonorous language, with a vocabulary containing perhaps 10,000 words. It appears to be a link between the Hamitic and

the Negro language groups. Even at the present day there are many links existing which show the original connection between the Arab and the Negro. The language has been reduced to writing by the natives themselves for at least a century, and probably very much longer. Of African languages this is the only case on record. The character used is a modified Arabic. The language is the great *lingua franca* of the Soudan. "It would carry you," said Bishop Crowther, "from Lagos to Tunis or Tripoli." It is the handmaid of commerce, as the Fula is that of conquest, and the Arabic that of religion (Cust).

Until the last decades of the nineteenth century no important attempt had been made to introduce Christianity ; but the fact that the people are fond of reading, and that native schools exist in all parts of the country, should greatly facilitate the work of Christian missions. It was during the seventies of last century that the C.M.S. proposed to make resolute efforts to carry the Gospel to the powerful Mohammedan nations—the Mandingoes, Fulas and Hausas—both from Sierra Leone and up the Niger.

The work of the Soudan and Upper Niger Mission was done chiefly under the leadership of John Alfred Robinson (1859-1891), formerly a scholar (since 1879) of Christ College, Cambridge (B.A., 1881; M.A., 1884), and of Graham Wilmot Brooke. They began their active work as C.M.S. missionaries in that region about 1886. Naturally the work among the Moslems of the Soudan was quite different from work among the pagans of the Lower Niger. The two missionaries proved to be the right men for the right place. At Lokoja, the base of their work, was a confluence of a number of languages spoken in that region. Nupé, Hausa, Yoruba, etc., could be heard on its streets day by day. Unfortunately for the rapid progress of the mission, both leaders died in short succession, the one at Lokoja, June 25, 1891, the other in 1892.

Robinson's brother, the Rev. Charles Henry Robinson, of Trinity College, Cambridge, made an important journey in 1894 and 1895 through Hausaland, under the auspices of the Hausa Association, founded in 1893 in memory of his brother ; and his book, *Hausaland, or fifteen hundred miles*



*through the Central Soudan* (London, 1896), is one of the best authorities regarding that interesting people.

Two years later the victory of the English over the Mohammedan Fulas at Bida and the capture of that city, together with the consequent annexation of the territory under British control, opened the land also for further mission work. But as yet not much progress has been made and Hausaland is practically still unoccupied. Canon Robinson, however, has done considerable literary work in Hausa philology, re-editing Schön's *Magána Hausa* (Hausa stories and fables) and compiling, with the assistance of William Henry Brooks, a *Hausa-English Dictionary* in two volumes. Cambridge, 1899, 1900.

Portions of the Book of Common Prayer and Hymns in the Hausa language, entitled: \*Addu'a ta Safiya, were published by the S.P.C.K. in 1908; 48 pages, fcap. 8vo. The Prayer Book proper occupies pp. 3-13. Pp. 14-34 contain selected Psalms (Zabura); 35, 36 Dokoki goma; 37-48 a selection of hymns (Wakoki).

Ibo is a district on the Lower Niger, immediately above the delta and mainly on the eastern bank of the river. The chief town, of the same name, has a population of from six to eight thousand inhabitants. The Ibo are a strong, well-built negro race. Their language is one of the most widely spoken on the lower Niger. The Rev. J. F. Schön began its reduction to writing in 1841, and in 1861 he published his *Grammatical Elements of the Ibo language*. 8vo.

Jakob Friedrich Schön was born in 1803, at Oberweiler, Baden, Germany. He was educated at Basle and at Islington, and went to West Africa as a C.M.S. missionary in 1833. In 1841 he accompanied the English Niger Expedition. His philological work was of equal importance to that of his countrymen, Koelle, Krapf, Reichardt and others. He devoted special attention to the Mendé (Mande) language—the tongue of the Mandingo in the hinterland of Sierra Leone—its phonetics, grammar and vocabulary, as well as to Ibo. The third language group studied by Schön was the Hausa. His publications in Hausa philology earned him the great Volney prize of the French Academy, and the

University of Oxford conferred on him the honorary degree of D.D., in recognition of his great linguistic work. He died in England March 30, 1889.

There appear to be four dialects in the Ibo (Ebve, Igbo) language, viz., (1) Isuama, (2) Elugu, (3) Abadya or Aro, and (4) Abo. Of these, the Isuama has been accepted as the literary standard, and the leading form of speech among all the tribal subdivisions. It has a considerable extra-territorial usage beyond its natural frontiers.

When the C.M.S. opened its new Ibo Mission, about the year 1870, Onitsha was decided upon as the best centre, and there the Rev. John Christopher Taylor, a native African, was stationed. Taylor was of the Ibo tribe, born of Christian (ex-slave) parents at Sierra Leone. He did excellent service by his Ibo reading-books, translations of portions of Scripture, etc. He was sent to England, and lived for some time with Schön at Chatham, in order to work under that master's experienced eye. One result of his work in England was the first translation into Isuama-Ibo of portions of the Liturgy, entitled: *Akukwọ Ekpére Isúama-Ibo*. A selection from the Book of Common Prayer. . . . Translated into Ibo. London, C.M.S., 1871, 91 pages, 16mo. The year following W. M. Watts, London, published: *Isuama-Ibo Church Katekísim* (including the Order of Confirmation, the Thanksgiving of Women after Child-birth). 15 pages, without title-page, 8vo.

Fifteen years later, in 1887, the Lower Niger Mission Press at Bonny published: *Portions of the Book of Common Prayer*, 60 pages; and a selection of hymns, 19 pages, under one cover, 8vo. At the end of the pamphlet are two leaves containing a version of part of the Communion Office differing from that in the text. The same year this press printed also an Ibo translation of the Church Catechism. 10 pages, 16mo.

In 1898 the Right Rev. Herbert Tugwell, Bishop in Western Equatorial Africa, ordained to the priesthood the first Ibo native, David Okfarabietoa Pepple. In the preceding year the S.P.C.K. published: *\*Akukwọ Ekpéle n'asusu Ibo*. Portions of the Book of Common Prayer in the Ibo language. 122 pages, fcap. 8vo. It contains the Morning and Evening Prayer, the Litany, Communion,

Baptism, etc. In 1908 there was published by the S.P.C.K. the complete translation of the Liturgy, including the Psalter, or Psalms of David, and the Ordinal. The text, headings, etc., are all in Ibo, excepting a second title-page, in English, facing the Ibo title. This latter reads :

\* Akwukwo Ekpele | nke anekpele Cuku n'ogbo | na inye-ga Sakrament, na Agugu | na Odibendi ozo nke Otu Kristi, etu esi eme | n'Otu Kristi nke England; | Nyelu | Solta maobu Abu-oma nke Defid, | Kasia fa etu agesi nabu fa maobu nagu fa n'ung-cuku-ga | Na uzọ na Usolo esi eme ndi-Dikọn, | na ka esi eci ndi-Prešbita, | na ka esi edo ndi-Bišọp nsọ.

xxxiii, (3), 532 pages, fcap. 8vo.

In 1897, and again in 1907, \* Portions of the Book of Common Prayer in the Isuama (Ibo) language were published by the S.P.C.K., 104 pages, fcap. 8vo. Title, reverse blank; introductory matter, beginning with "Proper Lessons," pages 3-12; Morning Prayer, 13-23; Evening Prayer, 24-33; the Litany, 34-40; the Collects, 41-58; Holy Communion Service, 59-69; Baptism of Infants, 70-76; Baptism of such as are of riper years, 77-84; a Catechism, 85-90; Confirmation, 91-92; Churching of Women, 93-95; Communion of the Sick, 96; Burial of the Dead, 97-100; Matrimony, 101-104. Headings and sub-headings, and the whole introductory matter in this edition are all in English.

The translator was probably the Rev. Julius Spencer, a native pastor at Nnewi, Southern Nigeria, who has done other translational work, or the Ven. Archdeacon Thomas John Dennis, of Owerri, Southern Nigeria.

## CHAPTER LX

### NIGERIAN LANGUAGES, IV.—NUPÉ, SHEKIRI AND SUSU

NUPÉ was formerly an independent state. It is now a province in the British Protectorate of Nigeria. The population is estimated at about one hundred and fifty thousand.

people. Its capital, Bida, was founded in 1859, when the Fula rule was established in Nupé. The language is spoken by about a million people. It is situated between the Yoruba language-field on the south and the Hausa on the north, on both banks of the Quorra branch of the Niger. Early Episcopal missions were conducted solely by African missionaries from Sierra Leone.

The Rev. Henry Johnson, an African, was trained at Islington College, and ordained by the bishop of London. In 1862, when the Quiah and Sherbro districts were annexed to the colony of Sierra Leone, Johnson was sent to Sherbro, and did good work in translating portions of the Scripture into the Mendé language, revised by J. F. Schön. In 1877 he was sent to St. Paul's Church, Breadfruit, Lagos, to take the place of his brother, the Rev. James Johnson, who had been transferred to Abeokúta, to superintend the whole Yoruba Mission. Henry Johnson had been sojourning before this a year or two in Palestine, under the direction of the C.M.S., in order to become more fully acquainted with the Arabic language and the Mohammedan religion, and thus be fitted for special work among the Moslems of West Africa. In 1880 he went to the Niger as archdeacon. At Lokoja, where he ordinarily resided, the work was peculiarly difficult, owing to the fact, mentioned before, that the place was a confluence, not only of rivers, but still more of languages. This is illustrated by the fact that Johnson had sometimes to preach with four interpreters standing by him translating his sentences successively to as many different nationalities of his congregation. At that time the archdeacon published, through the S.P.C.K., a Nupé reading book and a translation of the Catechism of the Church of England, 1883. 12 pages, fcap. 8vo. Two years later, when he was in England, the University of Cambridge conferred upon him the honorary degree of M.A. in recognition of his splendid linguistic work. In later years he was stationed at Lagos, and was made canon of the cathedral chapter, formed by the Right Rev. John Taylor Smith, lord bishop of Sierra Leone (1897-1901). James Johnson has been assistant bishop of Western Equatorial Africa since 1900.

In 1899 the S.P.C.K. published Henry Johnson's



\* Adua Lažĩ be Lozũ. | Be Litani. Be Gigo Lilici. | Be Baptismi Lilici. | To Katekismi. Be Konfirmešoni. | nimi eži Nupenci. | (Portions of the Book of Common Prayer in the Nupé language.)

(12), 67, (1) pages, fcap. 8vo. The services are entirely in Nupé, including headings and sub-headings. The (12) introductory pages contain : Title, reverse blank ; Contents ; Proper Lessons, Calendar, Rules, etc. This part is entirely in English. The contents of the book are : Morning and Evening Prayer, Litany, Holy Communion, Baptism of Infants, Baptism of Adults, Catechism and Confirmation.

Shekiri is spoken in the district called Wari, to the west of the Idzo language-field and bordering on that of the Yoraba languages. Into this language portions of the Liturgy were translated, and published in 1909, entitled \* Iwe Işę ti Eɣwari Şekiri. 39 pages, fcap. 8vo. There is no table of contents, the reverse of the title-page giving only the name of the printer. Sub-headings have added in parentheses the English titles, otherwise the text is entirely in Shekiri. Pp. 3-10 contain the Morning Prayer (Işę Owurọ); 11-18, the Evening Prayer (Işę Ale); 18-24, the Litany ; 24-30, Katikisimu Eɣwari ; 31-39, Katekisimu Watti.

Sierra Leone, "the white man's grave," is a British colony and protectorate. It is inhabited by various negro tribes, the most important being the tribes speaking the Tem (Tim), the Sulima, the Susu and the Mendé language. Among the leading agents in spreading civilization in the Sierra Leone were the missionaries sent out, from 1804 on, by the C.M.S., to whom, indeed, "the credit of the evangelization of that portion of West Africa belongs."

The Susu are the most important tribe on the Rio Pongo. They are a division of, or at least near related to, the Mandingo of West Soudan, the negroid nation who founded one of the seven ancient Hausa States. For many centuries the Susu have been Mohammedans.

The experiment to evangelize that portion of West Africa

was begun in 1851 from Codrington College, Barbados, by the West Indian Church Association for the Furtherance of the Gospel in Western Africa. The enterprise is interesting as being the second missionary movement which proceeded from the Church in the colonies. The Rev. Hamble James Leacock, a European clergyman born in the West Indies and "Martyr of the Pongas," and the Rev. Duport were the first missionaries who actually began the mission in 1855. The language was soon reduced to writing with roman letters, and Duport published through the S.P.C.K., in 1864, *Outlines of a Grammar in the Susu Language*, together with the Rev. (later the Right Rev. Bishop) Richard Rawle (1812-89). The translation of the Liturgy into the language of the Susu was begun by Duport in 1856, and a portion of it was printed by the S.P.C.K. in 1859. A second edition, with the English supplied on opposite pages, was put out in 1861 (281 pages, 12mo); and a third, revised, edition in 1869.

The \*1869 edition has title-page and headings, and also sub-headings, in English, the rest in Susu. (1), 364 pages, 24mo. The reverse of the title-page, which should contain the table of contents, is blank. The text is distributed thus: Morning Prayer, pp. 1-15; Evening Prayer, 15-24; Creed of St. Athanasius, 24-27; the Litany, 28-35; Prayers and Tranksgivings, 36-44; the Collects, Epistles and Gospels, 45-252; Holy Communion, 253-278; Publick Baptism of Infants, 279-294; Baptism of those of riper years, 295-304; A Catechism, 305-312; the Order of Confirmation, 313-316; Solemnization of Matrimony, 317-328; The Visitation of the Sick, 329-340; the Communion of the Sick, 341-342; the Burial of the Dead, 342-351; the Churching of Women, 352-354; A Commination Service, 355-364.

James Henry A. Duport, a negro, was born in 1830 at St. Kitts, West Indies. He was educated at Codrington College, ordained deacon in 1856, and priest in 1861 by the bishop of Sierra Leone. He worked as a missionary among the Susus from 1856 to 1868. He died at Liverpool, England, in 1873.

A new translation of the Liturgy was made by the Rev. Philip Henry Douglin, also a negro missionary from the West Indies. He was educated at Codrington College,

ordained deacon in 1871, and advanced to priesthood in 1873 by Bishop Henry Cheetham, of Sierra Leone. He laboured at Domingia from 1873 until 1885, and then resigned. The new translation was published by the S.P.C.K. in 1884.

## CHAPTER LXI

### NIGERIAN LANGUAGES, V—TEMNE AND YORUBA

TEM(NE) (Timmani) is near related to the Bulam (Bullom) language, along the coast-line of Northern Guinea, between Sherbro on the south and the Gambia on the north. The Temba live round the English colony of Sierra Leone. They are a powerful tribe, numbering some two hundred thousand, and are gradually displacing the Bulam tribe<sup>[1]</sup>. Their language has an expansion beyond the tribe.

“ There are slight affinities with the Bantu in most of the languages of the Lower Niger and in those of other West African groups as far westward as Portuguese Guinea. No student of African languages can fail to be struck with the remarkable resemblance in grammar and structure between the Tim(ne) of Sierra Leone and the Bantu family, albeit in this case there is *absolutely no* connection *in word-roots*, such as is the case between the Bantu and the Madi group of the Bahr-al-Ghazal and Mountain Nile ” [2].

One of the results of the early literary work of the C.M.S. was a translation of the Church Catechism into the Sherbro dialect of the Sierra Leone. It was published in 1824 by the C.M.S., 87 pages, 16mo, entitled: Catechism Church re ne inyēē inkith inkith hal ahpoma she e lomany dya Book re yenkeleng. The Church Catechism in short questions . . . in Sherbro and English. In later years Henry Johnson, the well-known African clergyman, was sent to Sherbro, and did good work in translating portions of the Scriptures into the Mendé language.

It was with a view to the gradual advance into the interior that a mission was begun by the C.M.S. as far back as 1840, among the Temne people. Port Lokkoh, sixty miles up the Sierra Leone river, was occupied for that purpose.

Here resided for ten years Christian Friedrich Schlenker, a scholarly German missionary from the Basle Mission School. He made the language his own, and contributed more toward our knowledge of the Tem(ne) language, history and folklore than any other scholar. In 1868 Schlenker published at Stuttgart, for the C.M.S., a Tem(ne) selection of the Liturgy, entitled: *An'-Leitourgīa aña-Témne . . .* Select portions from the Book of Common Prayer . . . translated into Temne. 120 pages, 16mo. He also translated into Tem(ne) the New Testament and portions of the Old; wrote a grammar and dictionary of the language, and collected Temne traditions, fables and proverbs (1861, 320 pages).

Unfortunately, the mission to the Temba had to be suspended at the beginning of the sixties, owing to the hostility of the natives. Several attempts were soon made to re-open it, but they failed. Not until 1875 was Port Lokkoh again occupied. It is owing to this checkered progress that until the present day only general linguistic work, such as reading book, primer and second reader, have been published, in addition to a Temne Book of Hymns, by the Rev. John Alfred Alley, London, S.P.C.K., 1896. Alley is a graduate of Islington College, 1875. He went to West Africa in 1883, and was for many years (1883-1898, 1904-5) the only English missionary at Port Lokkoh. From 1898 to 1904 he was stationed at Robere, also in the diocese of Sierra Leone. It was very uphill work; but in the course of years about 150 persons were baptized. He returned to England in 1905.

The Yoruba, though last mentioned, are by no means the last or the least important of the many people of the Nigeria Mission. The Yoruba, a group of negro tribes numbering about two million and a half, have given their name to an extensive area in West Africa, in the hinterland of the island of Lagos. They are of true Negro stock, akin to the Ibos, and are divided into many tribes. By the French they are sometimes called Nagos. Their language has been reduced to writing, and has been carefully studied by many scholars. It has penetrated as far east as Kano, in the Hausa country. As a medium of general intercourse in



West Africa Yoruba ranks in importance next to Hausa and Mendé. Most of the Yoruba land is included in the British protectorate of Southern Nigeria. The language is the every-day tongue of teaching and preaching of a large mission at Lagos, and Abeokúta on the mainland. Here the scattered Egbas, a tribe of the Yoruba nation, had gathered again and had made it a flourishing town.

The Yoruba Mission was begun in 1844, when three missionaries of the C.M.S. sailed from Sierra Leone. They were Henry Townsend, Charles Andrew Gollmer (1812-1886), and Samuel Adjai Crowther. From the very beginning Crowther was the leader in that mission, for the growth of which most of his translational work was done. Thus in 1850 the C.M.S. published: *Iwe Adua Yoruba*. A selection from the Book of Common Prayer . . . Translated into Yoruba . . . 37, 82 pages, 12mo. Venn's high estimate of this translation is printed in Vol. II, p. 115, of Stock's centennial history. In 1871 the Order of Confirmation, in Yoruba, or *Ilana Imọkaule*, was printed by Watts, London, 4 pages, 16mo. Eight years later the whole of the Liturgy, translated by Crowther, assisted in its early stages by the Rev. Thomas King, a faithful Egba clergyman who died in 1862, was published by the S.P.C.K., entitled:

\* *Iwe | Adura Yoruba, | ati ti Iṣe-Iranṣe | awọn  
Sacramenti, | ti o sù ni | Ilana mĩ ati Iṣin-Ilana,  
pẹlu | awọn Psaṣṣu ti Dafidi.*

(2), 485 pages, fcap. 8vo. The edition, printed for the S.P.C.K. at the Oxford University Press, has neither the introductory matter nor a table of contents<sup>[3]</sup>. Another edition was printed in 1882. In 1904 the C.M.S. published at London (Exeter printed) an edition in small size, 510 pages.

Samuel Adjai Crowther was born about the year 1809, of negro parents, at Ochugu, in the Yoruba country. As a young man he was carried off as a slave, freed by a British cruiser, and landed at Sierra Leone in 1822. He entered the service of the C.M.S. and was baptized in 1825, taking the name of Samuel (Adjai) Crowther, after that of a well-known London clergyman. In time he became a teacher at Fourah Bay, and afterwards an energetic missionary. After

years of faithful study, first at Fourah Bay College, and then at Islington College, he was ordained in 1843, the first African associated with the C.M.S. to receive Holy Orders. From 1843 until 1851 he worked in the Yoruba country, and continued there after a short visit to England. During the period of his work in Yoruba he prepared a number of school-books and translated the Bible and the Prayer Book into Yoruba. In 1864 he was consecrated bishop of the Niger Territory. His subsequent life was devoted to evangelistic and organising work in his diocese. He died at Lagos on December 31, 1891, having displayed as a missionary for many years untiring industry, great practical wisdom, and deep piety. One of his sons, the Rev. Dandeson Coates Crowther, is now archdeacon of Niger Delta.

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[1] Bulam (Bullom) is the language of a tribe near Freetown, Sierra Leone. It has a dialect known as Mampua or Mampa, spoken in the island of Seabar or Sherbro, south of the Rock of Sierra Leone, by a population of 30,000 subjects to England, while the language itself is spoken by a tribe dwelling north of Sierra Leone, though separated from it by the river. Friedrich Mueller, of the University of Vienna, considered the Bulam language as closely allied to Tem(ne).—According to P. Mueller, "Beitrag zur Kenntniss der Tem-Sprache (Nord-Togo)," the people, speaking the Tem (Tim, Timu) language, are called Témbà (plural), of which the singular is Tèmné.

[2] Johnston, *Grenfell*, Vol. II, p. 827. See also Krause, "Die Stellung des Temne innerhalb der Bantusprachen," in *Zeitschrift für Afrikanische und Oceanische Sprachen*, Band I, Berlin, 1895.

[3] According to p. 184 of Gollmer's Biography, edited by his son, Gollmer also translated the Prayer Book into Yoruba. It is quite probable that he was another assistant of Crowther in the preparation of the Yoruba translation which appeared in 1879.

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PART THE SEVENTH  
THE AMERINDS OR AMERICAN INDIANS  
IN  
NORTH AND SOUTH AMERICA



## CHAPTER LXII

### INTRODUCTORY

MISSIONS among the sons of the American forest are by no means of modern origin or the result of latter-day civilization. Contemporaneous with the colonization of America began the efforts of the Roman Catholic Church and her zealous missionaries looking to the spiritual as well as to the material improvement of her aborigines. As representatives of the earliest colonizing nations, the missionaries acted in the dual capacity of explorers and teachers, besides exercising their special functions as spiritual advisers of the Indians<sup>[1]</sup>. A keen sense of missionary duty marks also many of the chronicles of English mariners of the Elizabethan era. Notably was this the case with the establishment of the first English colony in America—that of Virginia—by Sir Walter Raleigh. The philosopher, Thomas Harriot (1560–1621), one of Raleigh's colleagues, laboured for the conversion of the natives, amongst whom the first baptism is recorded to have taken place on the 13th of August, 1587. Later in the development of the country the religious work among the Indians who survived the "wreck of nations" was conducted by churches of many denominations, by philanthropic societies and charitably inclined individuals. Under the encouragement of the English Colonial Government the Established Church of England undertook work among the Iroquois tribes of the province of New York at the beginning of the eighteenth century.

The greater part of the Indian work in British North America has been, since the beginning of the nineteenth century, in the hands of the Church Missionary Society, which has performed a most remarkable work.

"I know of no other of its efforts in its world-wide field which have called forth greater self-sacrifice, or which have been crowned with more marked success. By its labours tribe after tribe of the Red Indians of the north, and many of the Esquimos, have been led to the knowledge of Christ's Gospel, and united to Christ's Church, and that, in very many cases, not merely formally nor for any earthly gain and advantage. Spiritual fruit has been reaped among those children of the wilds" [2].

Owing to adverse conditions, we are sorry to say this great society decided at the opening of the present century to withdraw from its Canadian missions.

The region occupied is mainly hyperborean and largely arctic. The beginning was made, in 1826, upon the Red river in the north, not far from Lake Winnipeg. Since then steady enlargement has been made, until now six grand divisions are found, extending through more than ten dioceses. Moosonee lies upon the east, south and west of Hudson's Bay. Rupert's Land and Qu' Appelle are in and about Manitoba. Saskatchewan, to the north of the latter, and Calgary, to the west, lie on the flanks of the Rockies. Athab(p)asca lies to the north of Calgary, with Mackenzie River to the north of that and extending to the Polar Sea, while in the extreme north-west, across the Rocky Mountains, is found Selkirk, the limit of the British domain, bordering upon Alaska, and including the upper waters of the Yukon.

"In the 114 years which separate the planting of the See of Nova Scotia [in 1787], with episcopal jurisdiction over all Canada and Newfoundland, and the present, that Church has grown until it now [in 1901] consists of two provinces—Canada and Ruperts-land—with two archbishops, twenty suffragans and two independent Bishoprics" [3].

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[1] The name "Indian" was coined by Columbus (Letter of February, 1493), calling the inhabitants of the newly discovered land *Indios*. The recently (1899) proposed *Amerind*, for American Indian, has not yet been adopted as widely as it deserves.

[2] Wynne, *The Church in Greater Britain* (1901), p. 69.

[3] *Ibid.*, pp. 79 and 229, Note XIV.—"The whole number of Canadian dioceses is now twenty-three, viz., ten in the Province of Eastern Canada, nine in the Province of Rupert's Land, and four that will presently form the Province of Columbia."—*Prayer Book Dictionary* (1912), p. 17, col. 2.



## CHAPTER LXIII

## THE IROQUOIAN FAMILY, I

THE Mohawk were the most easterly tribe of the Iroquois confederation, the "Romans of the New World," and hereditary foes of the Algonquians. In the federal council and in other inter-tribal assemblies they sit with the tribal phratry which is formally called the "Three Elder Brothers," and of which the other members are the Senecas and the Onandagas. These, with the Oneidas and Cayugas, make up the "Five Nations," who became the "Six Nations" when joined in 1712 by the kindred Tuscaroras from North Carolina. The Mohawk villages were in the valley of Mohawk river, New York, from the vicinity of Schenectady nearly to Utica; their territory extended north to the St. Lawrence and south to the watershed of Schoharie creek and the eastern branch of the Susquehanna. From their position on the eastern frontier of the Iroquois confederation the Mohawk were the most prominent of the Iroquoian tribes in the early Indian wars and in official negotiations with the colonies, so that their name was frequently used by the tribes of New England and by the whites as a synonym for the confederation.

The Society for the Propagation of the Gospel in Foreign Parts (S.P.G.) was incorporated in 1701. Its organization was the result of a suggestion of Dr. Thomas Bray (1656-1730), commissary of the bishop of London for Maryland. From the first the conversion of the negro slaves and of the Indians of the American plantations formed a prominent part of the society's operations. The nearest neighbours of the English settlements in the province of New York were the Mohawks. In 1704 the Society sent the Rev. Thoroughgood Moor as a missionary, but his stay was too brief to be productive of any benefit. After a visit of four sachems, with Col. Peter Schuyler (1657-1724), first mayor of Albany, N.Y., to England in 1709, two missionaries were

promised by the S.P.G., with an interpreter and a school-master, to work among the Mohawks, in response to the request of the sachems. Toward the close of 1712 the mission went forth, headed by a competent missionary, the Rev. William Andrews, who had colonial experience and a knowledge of the Indian language. He was met at Albany by the sachems with great demonstrations of joy. The Indians came in numbers to his preaching and sent their children to his school. Soon difficulties arose. The Mohawks did not mean to give up their heathen habits, and in 1718 Andrews requested the S.P.G. to allow him to retire. The mission was suspended in 1719.

Soon after Mr. Andrews' arrival it was thought that a translation of portions of the Book of Common Prayer into the Mohawk language would promote the instruction of the Indians and facilitate their conversion. The book was printed by William Bradford<sup>[1]</sup> in New York, 1715. It has an Indian and an English title. The former reads :

Ne | Orhoengene neoni Yogaraskhagh | Yondereanay-  
endaghkwa, | ne | Ene Niyoh Raodeweyena, |  
Onoghsadogeaghtige Yondadderighwanon- | doen-  
tha, | Siyagonnoghsode Enyondereanayendagh- |  
kwagge, | Yotkade Kapitelhogough ne Karigh-  
wadaghkwe- | agh Agayea neoni As(1?)e Testament,  
neoni Niyadegari- | wagge, ne *Kanninggahaga*  
*Siniyewenoteagh*. | Tehoenwenadenyough *Lawrance*  
*Claesse*, Rowenagaradatsk | *William Andrews*,  
Ronwanha-ugh *Ongwehoenwichne* | Rodirighhoeni  
Raddiyadanorrough neoni Ahoenwadi- | gonuyos-  
thagge Thoderighwawaakhogk ne Wahooni | Aga-  
righhowanha Niyoh Raodeweyena Niyadegogh-  
whenjage. | Eghtseraggwas Eghtjeeagh ne ong we-  
hoonwe, neoni ne | siyodoghwhenjooktannighhoegh  
etho ahadyeandough. |

The English title reads: The | Morning and Evening  
Prayer, | The | Litany, | Church Catechism, | Family  
Prayers, | and | Several Chapters of the Old and New-  
Testament, | Translated into the *Mahaque Indian Language*, |  
By *Lawrence Claesse*, Interpreter to *William | Andrews*,  
Missionary to the *Indians*, from the | Honourable and

Reverend the *Society for the Propagation | of the Gospel in Foreign Parts. | Ask of me, and I will give thee the Heathen for thine Inheritance, | and the Utmost Parts of the Earth for thy Possession*, Psalm | 2. 8. | Printed by William Bradford in New-York, 1715.

The book is a small quarto ; page,  $4\frac{1}{2} \times 6$  inches, of (4), 115 (116 blank) and 21 pages. Leaf 1, obverse blank, reverse, English title ; leaf 2, obverse, Mohawk title, reverse blank. The Indian title-page bears neither date nor imprint. The whole text (A–Cc in 2s, Dd in 4 ; A–E in 2s, 1 leaf, unnumbered), is divided into three parts, viz., (i.) Order for daily Morning and Evening Prayer throughout the year, and Litany. (ii.) Psalms and a collection of Scripture sentences. These two parts embrace sigs. A to Dd = 115 pages. (iii.) The Church Catechism, sigs. A to E + 1 leaf, obv., = 21 pages. The portions of Scripture translated are Psalms 1, 15, 32 ; Genesis, chaps. i–iii ; and Matthew, chaps. i, ii and v.

A part of this edition was sent to Philadelphia, and was there sold by the printer's son, Andrew Bradford.

Lawrence Claesse, according to the title-page, was the reputed translator ; but the greater portion had been for some time prepared by Mr. Freeman, a Calvinistic minister at Schenectady, N.Y. Dominie Bernardus Freeman [Freeman] was the second pastor of the First Reformed Protestant Dutch Church of Schenectady. He was a scholarly Christian gentleman, able to preach in English as well as in Dutch, and later also in the Mohawk Indian tongue. His courteous manners, abilities and excellent character won the hearts of Hollander and Mohawk alike. He translated for the benefit of his Mohawk hearers, several books of the Scriptures, the Creeds, and a portion of the Book of Common Prayer into their language. These translations formed the basis of the first booklet in the Mohawk language, published at Boston in 1707. Do. Freeman was pastor of the Schenectady church from 1700–05. He then removed to Flatbush, L.I., where a house erected by him was still standing some years ago. In his work among the Indians Freeman was assisted by the provincial interpreter, Lawrens Claese (Van der Volgen), a member of his church. That Freeman

was the real translator of these portions of the Prayer Book is proved by a letter of the Rev. Thomas Barclay to the secretary of the S.P.G., dated Albany, Sept. 26, 1710<sup>[2]</sup>. Mr. Freeman's work was done probably between 1700 and 1705. It was the first attempt in the New York Colony to translate anything into the Iroquois tongue. Mr. Freeman promised his manuscripts to the Rev. Thomas Barclay in 1710, and thus they came into the possession of the S.P.G. When a fresh impulse was given to Indian missions, and Andrews was appointed, the translation was sent to him for his use, and he was told to print suitable parts of it in New York and distribute copies among his people. Claesse probably revised Freeman's translation and made some additions.

This first edition is now very scarce, only a few copies being known to exist<sup>[3]</sup>.

A reprint of a part of this first Mohawk Prayer Book was made in Boston, New-England, by Richard and Samuel Draper in 1763; (2), 24, 18 pages, small 4to. It omits the chapters from Scripture contained in the edition of 1715. Contents: The Order for Morning Prayer daily throughout the year, pp. 1-16; the Litany, pp. 17-24; the Church Catechism, pp. 1-9; Prayers, pp. 10-18. The Mohawk title reads: Ne | Orhoengene neoni Yogaraskhagh | Yondereanayendaghkwa, | Ne Ene Niyoh Raodeweyena, neoni | Onoghsadogeaghtige Yondadderigh- | wanondoentha. |

The work begun by Barclay and Andrews grew eventually and extended to other tribes of the Iroquois confederation, fostered at a later period especially by Sir William Johnson (1715-74), superintendent of Indian Affairs since 1746. In the summer of 1762 Sir William communicated to the Rev. Dr. Henry Barclay (1715-64), son of the Rev. Thomas Barclay, his intention of getting out, at his own expense, a new edition of the Indian Prayer Book, under the supervision of Dr. Barclay, who in earlier years (1738-46) had been a resident missionary among the Mohawks. Sir William accordingly sent a translation of the Singing Psalms, Communion Service, Baptism and some Prayers, to be added to the matter contained in the old edition. An agreement was entered into with William Weyman, of New York, to



set up and print an edition of four hundred copies. The work, however, was not commenced until the fall of 1763, and before much progress had been made Dr. Barclay fell sick. In the meantime several missionaries had gone from New England to the Six Nations. Mr. Cornelius Bennett, a catechist of the Episcopal Church, was teaching school among the Mohawks in 1764; the Rev. Charles Jeffrey Smith, accompanied by young Joseph Brant as his official interpreter, and the Rev. Samuel Kirtland, or Kirkland (1741-1808), went the same year from Lebanon as missionaries to the same field, sent there by the Boston Commissioners. Several others were preparing themselves at Lebanon for this mission. For the use of these missionaries the 1763 reprint was made to serve until the new edition, undertaken by Weyman, was completed. It is very probable that the reprint was suggested to the Commissioners by the Rev. Dr. Eleazar Wheelock (1711-79).

Dr. Barclay's death, in August, 1764, put a total stop to the work for two years. The Rev. Dr. John Ogilvie (1723-74), then of Trinity Church, New York City, who also had been missionary to the Mohawks (1749-62) and was conversant with their language, was then entrusted with the superintendence of the printing, which in 1768 was again interrupted by the death of Mr. Weyman, when only nine sheets—signatures A-I, or pp. 1-74—had been completed <sup>[4]</sup>. Hugh Gaine thereupon undertook the completion of the work, and though he was obliged to reprint signatures A-H, owing to the sheets being short, he set up the balance of the book (pp. 75-204) between September 17 and December 25, 1768, or a little over three months for a larger portion than it had taken Weyman six years to do. The first bound copy of this second edition was forwarded to Sir William on February 2, 1769 <sup>[5]</sup>.

The title-page of this edition reads as follows :

The Order | For Morning and Evening Prayer, | And  
Administration of the | Sacraments, | and some  
other | Offices of the Church, | Together with |  
A Collection of Prayers, and some Sentences of |  
the Holy Scriptures, necessary for Knowledge | Prac-  
tice.

Ne | Yagawagh Niyadewighniserage Yonderaena-  
yendagh- | kwa orghoongene neoni Yogaraskha  
yoghse- | ragwegough. Neoni Yagawagh Sakra-  
menthagoon, neoni oya Addereanai- | yent ne  
Onoghsadogeaghtige. | Oni | Ne Watkeanissagh-  
tough Odd'yage Addereanaiyent, | neoni Siniyogh-  
thare ne Kaghyadoghseradogeaghti, | ne Wahooni  
Ayagoderieandaragge neoni Ayon- | dadderigh-  
hoenie. | Collected, and translated into the *Mohawk* |  
Language under the Direction of the late Rev. | Mr.  
*William Andrews*, the late Rev. Dr. *Henry* | *Bar-*  
*clay*, and the Rev. Mr. *John Oglivie* [*sic*]: | For-  
merly Missionaries from the venerable Society | for  
the Propagation of the Gospel in Foreign | Parts, to  
the *Mohawk Indians*. | [New York.] Printed in the  
Year, M,DCC,LXIX. |

(4), 204 pages. Page,  $3\frac{1}{2} \times 6\frac{1}{4}$ ; paper,  $4\frac{5}{16} \times 7\frac{1}{4}$  inches. Sigs. A-Bb. in 4s, + one leaf unmarked, and one leaf blank. Leaf 1 blank; 2, obv. title, rev. blank. Contents (in English and in Mohawk, two columns): p. 1, rev. blank; text, p. 3 foll., in long lines. The general and sub-headings are in English and in Mohawk. Contents: Morning Prayer, Evening Prayer, Litany, Occasional Prayers and General Thanksgiving, Catechism, Collection of Prayers, Psalms and chapters of the Holy Bible, Collection of sentences from the Holy Scriptures, Communion Service, Baptism of Infants, Matrimony, Burial of the Dead, part of the Singing Psalms.

Distrustful of his own ability in the use of the Mohawk language, which he had not used for some years, Dr. Barclay during his illness suggested that Mr. Daniel Claus, afterward Indian agent in Canada, would be better able to do the work entrusted to himself. But Mr. Claus was then away from the city, and Weyman sent the copy given him back to be transcribed clearly under Sir William's own eye, agreeing to follow copy when it was returned. Hence some of the otherwise unaccountable delay.

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[1] Bradford was born at Barwell, Leicestershire, England, May 20, 1663, of humble folk of the Established Church. He was apprenticed to Andrew Sowle, the principal Quaker publisher of his day in London, and became a proselyte to his master's religion.

In 1685 he emigrated to Philadelphia, and established there the third printing press of the American Colonies. He removed to New York in 1693, and became the first printer in that flourishing town. Soon after his removal to New York, Bradford returned to the Church of his ancestors, and became a member of Trinity Church. He published in 1710 the only edition of the English Book of Common Prayer printed in the American Colonies, a book now of the greatest scarcity. Bradford maintained throughout his long life a reputation for probity and ability. At eighty years of age he retired entirely from business, and spent the declining years of his life with his son William, at whose house he died on May 23, 1752, in the ninetieth year of his age.

[2] See *Two Hundredth Anniversary of the First Reformed Church, of Schenectady, N.Y., June 20th and 21st, 1880*, pp. 17, 37, 69-80, 85.

[3] Copies are in the British Museum, London; the Lenox Library, and the New York Historical Society, both in New York. Another copy is in the Library of William and Mary College (see *American Hist. Magazine*, Vol. II, pp. 89, 90); the Library Company of Philadelphia (see *loc. cit.*, Vol. I, p. 219). The John Carter Brown Library, Providence, R.I., has a complete set of all editions of the Mohawk Prayer Book. The J. P. Morgan Library, New York, has copies of the first, second and fourth editions. See, also, Church, *Catalogue of books* . . . Vol. 5, No. 861.

[4] Weyman was the son of the Rev. Robert Weyman. The latter was sent by the S.P.G. about 1720 to take charge of "Episcopal Churches at Oxford and Radnor in Pennsylvania." He removed from there in 1730 to the cure of St. Mary's Church, Burlington, N.J., where he died November 28, 1737. William was born in Philadelphia and served his apprenticeship there under William Bradford, the grandson of New York's first printer. He died in New York City, after a lingering illness, on July 27, 1768. See, further, C. R. Hildeburn, *Printers in Colonial New York*, 1895, pp. 60-64.

[5] Hugh Gaine, of Scotch-Irish stock, was born in Belfast, Ireland, in 1726 or 1727. He came to New York in 1745, and died there, April 27, 1807. His body was buried in his vault in Trinity Church graveyard, New York. The standard book on Gaine is *The Journals of Hugh Gaine, Printer*, edited by Paul Leicester Ford; 2 vols.; New York; Dodd, Mead & Co.; 1902. Also see "Hugh Gaine, the Irish Printer," Chap. V, of Hildeburn, *Sketches of Printers and Printing*, pp. 72-88.

## CHAPTER LXIV

## THE IROQUOIAN FAMILY, II

VERY few of the four hundred copies of the 1769 edition of the Mohawk Prayer Book were in the hands of the Mohawks when they retired to Canada in 1779, under the leadership of Brant and William Johnson, the half-breed son of the late Sir William by Caroline, the daughter of Chief Hendrick. Most of the Prayer Books had been destroyed early during the War of Independence. Apprehensive that the book might be wholly lost in a short time, the Indians petitioned General Sir Frederick Haldimand (1718-91), governor of the province of Canada (1778-85), that he would order it reprinted. The request was granted, and one thousand copies were ordered to be printed under the supervision of Col. Claus.

The Mohawks and others of the Six Nations, "rather than swerve from their allegiance to Great Britain," had elected to abandon their dwellings and property and join the Loyalist army. Eventually they were obliged to take shelter in Canada, where for several generations the S.P.G. ministered to them.

Colonel Daniel Claus was born in 1727, in a small town near Heilbronn, Würtemberg, in Germany. He came to America in 1749. In the spring of 1752 he became acquainted with Sir William Johnson. He had, by observation and patient study, acquired a knowledge of the Iroquois language, and soon gained great influence with, and the full confidence of, the Mohawk people. He was, in consequence, attached to the department of Sir William, whose daughter Nancy he soon married. In later years he became deputy-superintendent, under Sir William, of Indian Affairs, with headquarters at Detroit. Together with his wife's family and the Mohawk Indians he emigrated to Canada, and retired later on to Cardiff, Wales, where he died during the latter part of 1787.



The title of the 1780 edition reads as follows :

The Order | For Morning and Evening Prayer, | And  
Administration of the | Sacraments, | and some  
other | Offices of the Church | Of England, | To-  
gether with | A Collection of *Prayers*, and some  
Sentences of the *Holy | Scriptures*, necessary for  
Knowledge and Practice. | Ne Yakawea. | Niya-  
dewighniseraige Yondereanayendakhkwa Orhoen-  
kéne, | neoni Yogarask-ha Oghseragwégouh ; |  
Ne oni Yakawea, | Orighwadogeaghti Yondatnekos-  
seraghs, | Tekarighwagéahhadont, | Neoni óya  
Adereánayent ne Onoghsadogeaghtige, | oni |  
Ne Watkeanissa - aghtouh odd'yake Adereanai-  
yent neoni tsi - | niyoght-hare ne Kaghyadogh-  
seradogeaghti ne wahœni | Ayakoderiéndarake  
neoni Ahondatterihhonnie. | The Third Edition, |  
Formerly collected and translated into the *Mohawk*  
or *Iroquois* Lan- | guage, under the direction of  
the Missionaries from the Venerable | Society for  
the Propagation of the Gospel in foreign Parts,  
to the | *Mohawk Indians*. | Published | By Order  
of His Excellency Frederick Haldimand, | Cap-  
tain-general and Commander in Chief of all his  
Majesty's | Forces in the Province of *Quebec*, and  
its Dependencies, and | Governor of the same,  
&c. &c. &c. | Revised with Corrections and Addi-  
tions by | DANIEL CLAUS, Esq., P. T. Agent | For  
the six Nation Indians in the Province of *Quebec*. |  
[Quebec.] Printed in the Year, M,DCC,LXXX.

Title, 1 l., (reverse blank) ; advertisement<sup>[1]</sup> and con-  
tents, 2 ll., (reverse of second blank) ; sigs. : 4 leaves un-  
numbered ; A-Bb in 4s, Cc 3 leaves. Text, entirely in the  
Mohawk language, except the headings, which are in Mohawk  
and English. 208 pages. Page,  $3\frac{1}{2} \times 6\frac{1}{8}$  ; paper,  $4\frac{1}{2} \times 6\frac{7}{8}$   
inches. Printed in long lines. Contents the same as in the  
1769 edition. Pp. 196-208 contain the Singing Psalms.

The difficulties experienced by the Quebec printer, William  
Brown, in the composition of the book were quite as great  
as those encountered by Weyman and Gaine. He was "an  
entire stranger of the language, and obliged to go on with  
the printing of it letter by letter, which made it a very

tedious piece of work." Accents were now introduced for the first time, to facilitate the pronunciation of the long words, "Paulus Sahonwádi, the Mohawk clerk and schoolmaster," being present at the correction of every proof-sheet to approve of their being properly placed. By these precautions many mistakes of the first edition, which were copied in the second, were corrected.

William Brown was the first printer in Canada. He established a press in Quebec, 1763-64. In 1780 he was still the only printer in Quebec <sup>[2]</sup>.

Copies of this third edition are in the British Museum, London; the Library of Congress, Washington, D.C., and in the John Carter Brown Library at Providence, R.I., as stated above.

The third edition became soon exhausted, and the S.P.G. resolved to have a new edition printed without delay, the British Government assuming all expenses. It appeared in 1787. Its two titles read:

- \* The Book of | Common Prayer, | and Administration  
of the | Sacraments, | and other | Rites and Cere-  
monies | of the | Church, | according to the use  
of the | Church of England: | together with |  
A Collection of Occasional Prayers, and | divers  
Sentences of | Holy Scripture, | *Necessary for*  
*Knowledge and Practice.* | Formerly collected, and  
translated into the Mohawk Language | under the  
direction of the Missionaries of that Society for  
the | Propagation of the Gospel in Foreign Parts,  
to the Mohawk | Indians. | A new edition: | to  
which is added | The Gospel according to St.  
Mark, | Translated into the Mohawk Language, |  
By Capt<sup>n</sup> Joseph Brant, | *An Indian of the*  
*Mohawk Nation.* | London: | Printed by C. Buck-  
ton . . . | . . . 1787. |

The Indian title reads:

Ne Yakawea | Yondereanayendaghkwa | Oghseragwe-  
gouh, | neoni Yakawea | ne Orighwadogeaghty |  
Yondatnekosseraghs | neoni | Tekarighwageh-  
hadont, | oya oni | Adereanayent, | ne teas nikari-  
wake | Raditsihuhstatsygowa | Ronaderighwissoh |

Goraghgowa a-onea rodanhaouh, | oni, | Wat-  
kanissa-aghtoh | Oddyake Adereanayent, | neoni  
tsiniyoght-hare ne | Kaghyadoghseradogeaghty, |  
*Newahdèny Akoyendarake neoni Ahhondatterih-  
honny.* | A-onea wadiròroghkwe, neoni Tekawea-  
nadènnnyoh Kanyen- | kehàga Tsikaweanondaghko,  
ne neane Raditsihuhstatsy ne | Radirighwawa-  
koughkgòwa ronadhanà-ouh, Kanyenke waon- |  
dye tsi-radinakeronnyo Ongwe-œwe. | Keagaye  
ase Yondereanayendaghkwa. | Oni tahoghson-  
deroh | St. Mark Raorighwadogeaghty. | Teka-  
weanadènnnyoh Kanyenkehàga Rakowànea | T'hay-  
endanegèa, | *Roewayats.* | London: | Karistodarho  
C. Buckton. . . .

(4), iii, 505, (1) pages. Page,  $3\frac{5}{8} \times 6\frac{3}{8}$ ; paper,  $4\frac{3}{4} \times 7\frac{3}{4}$  inches. English title p. (1), reverse blank; Mohawk title, p. (3), reverse blank. Pp. i-iii contain the preface, dated London, January 2, 1787. This preface, not signed, was written by the Rev. Charles Inglis, rector of Trinity Church, New York, until after his expulsion from the new republic. He visited England in 1783, and was consecrated first bishop of Nova Scotia on August 17, 1787. Inglis had been in former years a missionary to the Mohawk Indians, and retained his active interest in their welfare until the end of his life in 1816.

Page 1 of the text contains in parallel columns the English and the Mohawk table of contents; pp. 2-133 contain Morning Prayer, Evening Prayer, Litany, Occasional Prayers, etc., Catechism and Collection of Prayers; 134-175, Selections from Scripture; 176-341, the Gospel according to St. Mark, ending with the words, "I-ih wakhyadon, August 1774, Joseph Thayendanegèa"; 342-411, "A collection of sentences," just as in the first edition, only enlarged in scope and re-arranged; 412-485, the Order for the Ministration of the Holy Communion; 486-505, part of the Singing Psalms, with a few hymns appended, four of which are in Mohawk only. The last page has "Observations concerning the reading and pronunciation of the Mohawk Language" and list of *errata*.

The edition of 1787 is superior to its predecessors:

"The pointing, accentuation and spelling are more correct. Other editions were printed in the Mohawk language only ; in *this*, the English is also printed on the opposite page. Hereby the Indians will insensibly be made acquainted with the English language ; and such White People in their vicinity as chuse to learn Mohawk, will hence derive much assistance."—*Preface*, p. ii.

The book contains a frontispiece and seventeen plates by James Peachey, all, with one exception, dealing with New Testament subjects. The frontispiece represents King George III and his queen sitting on a throne, surrounded by bishops and other dignitaries, and Indians doing homage. In the background can be seen a Mohawk congregation listening to the reading of the services from the Book of Common Prayer.

The edition of 1780, as well as its re-issue of 1787, were indebted largely to the services of the Rev. John Stuart (Stewart) <sup>[3]</sup>. Stuart was born in Harrisburg, Pa., February 24, 1740, the son of a Presbyterian emigrant from the North of Ireland. He graduated at the University of Pennsylvania in 1767 ; entered the communion of the Church of England, studied theology, and was ordained. After his return, in 1770, he laboured for seven years as a missionary among the Indians of the Mohawk Valley. At the same time he conducted a school at Fort Hunter, thirty miles below Canajoharie. While here he translated the Acts of the Apostles and the Church Catechism into Mohawk. It was then that Joseph Brant began assisting Mr. Stuart in his translations. After the revolt of the thirteen colonies, the Loyalist principles of Stuart, and his supposed connection with efforts to rouse the Indians against the Americans, led to his expulsion. His house and church were plundered, and he took refuge in Schenectady in 1778. In 1781 he emigrated to south-west Canada, together with the Mohawk Colony. He laboured as a missionary among the Indians of Upper Canada, and laid the foundations of the Church of England among the white inhabitants of the province. He made his home in Kingston, Canada, where he died, August 15, 1811. He was justly styled by the bishop of Toronto in his charge to the clergy, in 1842, "the Father of the Church in Upper Canada." The title-page of the 1787 edition stated



that Brant translated the Gospel according to St. Mark. This is not quite correct. The work of translating was done by Stuart, Brant only assisting him<sup>[4]</sup>. Brant was born in 1742, a Mohawk by birth, and a man of good abilities, who had been educated at "Moor's Charity School," for Indians, at Lebanon, Conn<sup>[5]</sup>. His Indian name was Thayenda-negea. He got the name Brant from the second husband of his mother, known among the whites as Brant. He became one of the best known of the Mohawk chiefs and emigrated to Canada with his nation. After the War of Independence the British Government granted him a large tract of land on the Grand River, Ontario, for his Mohawk and other Iroquois followers. In his later years the aged chief took to drinking, and by the time of his death, at Brantford, November 24, 1807, most of the settlement had been bartered away to white settlers for barrels of strong liquors<sup>[6]</sup>.

The additions and corrections made by Stuart and Brant for this edition were sent to England to the S.P.G. at the time when Col. Claus was going to England. Claus consented to superintend the work, critically revise the whole, and correct the sheets as they came from the press. His accurate knowledge of the Mohawk language qualified him for the undertaking. The book appeared during the early days of 1787, the same year in which Col. Claus died. The library of the British and Foreign Bible Society possesses a copy of this edition, presented by "Colonel Claus to Granville Sharp."

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[1] This advertisement is conveniently reprinted in John Wright, *Early Prayer Books of America*, pp. 31-33.

[2] See further, Isaiah Thomas, *History of Printing in America*, &c. Index, Vol. II : Canada.

[3] Compare the Rev. W. M. Beauchamp in *The Church Eclectic*, Vol. IX, No. 5, p. 432 ; Utica, 1881.—Hawkins, *Historical Notices*, &c., London, 1845, pp. 319-322.—The preface to the Mohawk edition of 1842, reprinted in Wright, *Early Prayer Books of America*, pp. 35-40.—*American Historical Magazine*, Vol. I, 1857, p. 312, col. 1.

[4] See Hawkins, *loc. cit.*, p. 420.

[5] This school, named after Joshua Moor (More), a Mansfield,

Connecticut, farmer, was founded by the Rev. Dr. Eleazar Wheelock about 1740. It was removed in 1769 to Hanover, N.H. The same year Dartmouth College was established ; but the two schools remained distinct.

[8] On Brant see William Stone, *Life of Joseph Brant (Thayendanegea)*. . . . Albany, N.Y. : J. Munsell ; 1865 ; 2 vols. ; plates ; portraits ; 8vo.

## CHAPTER LXV

### THE IROQUOIAN FAMILY, III

IN 1822 the S.P.G. definitely transferred its operations to the Iroquois reservation, on Grand River, Ontario, where it still continues its work, its principal establishment being the Mohawk Institute, near Brantford.

In 1842 an edition of the \*Book of Common Prayer, in English and Mohawk, was printed at Hamilton, Canada, which is as superior to the 1787 edition as this latter was to its predecessors. The English title reads :

The Book of Common Prayer, according to the Use of the Church of England, translated into the Mohawk language, compiled from various translations, revised, corrected, and prepared for the press, under the direction of the Rev. Abraham Nelles, Chief Missionary in the service of the Company for the Propagation of the Gospel in New England and the parts adjacent in America. The Collects, the Service of Baptism of such as are of Riper Years, the Order of Confirmation, the Visitation of the Sick, the Communion of the Sick, Thanksgiving of Women after Child Birth, &c. Translated by John Hill, Junr., Appear in Mohawk for the first time, in this Edition of the Prayer Book. Hamilton : Printed at Ruthven's Book and Job Office, &c., King Street. 1842.

The reverse of the English title is blank. Then follows the Mohawk title on p. iii, as follows : Ne Kaghyadoughsera

ne | Yoedereanaye adagwha, | tsiniyouht ne yontstha ne | Skanyadaratiha Onouhsadokeaghty, | tekaweanatenyouth kanyeakehaka kaweanoetaghkough, | watkeanisaahtough ne tekaweanatenyohokough, watkease, skagwada- | gwea, neoni kaweyeaneatase ne tsiteyeristoghraraktha, | ne raoteweyeanoenyaghtshera | ne Ratsi, Abraham Nelles, | Rarighwawakhouhtsheragweniyoh ne shakonatsteristase ne Tsikeatyogh- | gwayea ne Tehadirighwarenyatha ne Orighwadokeaghty ne Ase | Skanyadaratiha neoni aktat-yeshouh ne America. | Ne Adereanayeathokough, ne Yoedatnekosseraghtha ne Yakaoseragwea, | ne Yoedaderighwahniratstagweanitha, Yoedadenadarenawitha ne | Yakonouhwaktany, Yoedouhradaghwah Tyakothoewisea, &c. | Ne Tehaweanatenyouth John Hill, Junr., | Nene toetyereaghte waokeatane ne Kanyeakehakake ne keaiekea Kaghya- | douhserakough ne Yoedereanaye adagwha. | Oghroewakough : Tekaristoghrarakough Ruthven Tsite haristoghraraktha ne Kaghya- | douhsera, &c., Koraghkawah Tsitekanatokea. | 1842.

The reverse of this title (p. iv) has the contents, English and Mohawk, in parallel columns. A preface, in English, occupies pp. v-viii. The text, in long lines, alternate pages English and Mohawk, is on pp. 2-432.

Then follows a part of the Singing Psalms (24) and five hymns wholly in Mohawk, with a special title-page, reading : Ne | Karoegwea | ne ase tekaweanatenyouth | ne | teharighwagwathaokough ne David, | ne kaghsaeany | ne eayontstake | Enouhsadokeaghtike. | Hamilton : | Printed at Ruthven's Book and Job Office, &c. . . . | 1842. The reverse of this title-page is blank ; the text on pp. 435-456. Page,  $3\frac{1}{2} \times 6\frac{1}{2}$  ; paper,  $5 \times 8\frac{1}{8}$  inches.

This is the most complete of all the editions of the Mohawk Prayer Book. It was superintended by Archdeacon Abraham Nelles, who had for many years been chief missionary among the Mohawk and Tuscarora, at Mohawk Village, near Brantford. He was born at Grimsby, Ontario, in 1805, and died December 20, 1884, after giving fifty-three years of his life to work among the Indians.—John Hill filled the office of catechist at Quenti, Canada, from 1810 until his death, in 1841. He was greatly beloved by his own people

and highly respected by the white settlers, all of whom joined to honour the departed at the time of his funeral.

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Of Mohawk translations of the American Book we mention here: Prayers for families, and for particular persons, selected from the Book of Common Prayer, (Translated into the language of the Six Nations of Indians). By Eleazer Williams, Catechist, lay-reader and schoolmaster. Albany: Printed by G. J. Loomis & Co. . . . 1816. The title is on the cover; there is no inside title. Text, 16 pages, entirely in Mohawk, 8vo <sup>[1]</sup>.

Williams, while catechist at Oneida Castle, N.Y., undertook to revise the Indian Prayer Book of 1787. He did this at the advice of Bishop John Henry Hobart, that great friend of the American Indians, who in 1815 called for offerings for this proposed book. The 1816 Mohawk book is the result of this first revision. Williams greatly improved upon the 1787 edition in scientific manipulation of the letters; for, while the 1787 book employed twenty English characters, Williams confined himself to eleven. This reduction simplified the orthography and assisted the child in learning to read, an innovation which was of lasting benefit to the Indians. A further revision, or, rather, a new translation, undertaken by Williams a few years later, was not published until 1837, and then appeared as the compilation of the Rev. Solomon Davis, successor of Mr. Williams. The title reads:

- \* A Prayer Book, in the language of the Six Nations of Indians containing the Morning and Evening service, the Litany, Catechism, some of the Collects, and the prayers and thanksgivings upon several occasions, in the Book of Common Prayer of the Protestant Episcopal Church: Together with Forms of family and private devotion. Compiled from various Translations, and prepared for publication by request of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church in the United States of America. By the Rev. Solomon Davis, missionary to the Oneidas,



at Duck-Creek, Territory of Wisconsin. New York. | Swords, Stanford, & Co., D. Fanshaw, printer, 1837.

168 pages. Reverse of title-page blank. Text, pp. 3-168. paper,  $4\frac{1}{2} \times 7\frac{3}{8}$  inches. The headings are printed in English and in Oneida; sub-headings in English or in Latin; the text in Oneida. Hymns occupy pp. 166-168.

Bagster, *The Bible of Every Land* (1860), page 459, characterizes the work as "a translation, ostensibly in Oneida, of the whole English Prayer Book . . . ; but this translation, though intelligible to the people of his [the translator's] charge, is not written in pure Oneida, nor indeed in any dialect ever spoken by the Six Nations."

Solomon S. Davis came to the Oneida Indians in 1821 as a lay-reader and catechist, and was made deacon in 1829. In that year, upon a further removal of the Oneidas from New York State to Wisconsin, the old mission was given up. Davis followed the tribe, and died in 1846, while serving as a missionary among them at Duck Creek, Wisconsin.

The edition of 1837 was entirely revised and recast by Mr. Williams. It was printed in 1853, entitled: *The Book of Common Prayer*. . . . Translated into the Mohawk or Iroquois Language, by the request of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church, by the Rev. Eleazer Williams, V.D.M. Revised edition of his former translation. New York: Protestant Episcopal Tract Society . . . 1853. 108 pages, 16mo. Title, reverse blank; text pp. 3-108. The text is entirely in Mohawk, except the headings, which are sometimes in English. Other editions appeared in 1867, New York: H. B. Durand, 101 pages, 16mo; and in 1875, New York: T. Whittaker, published for the Indian Commission of the Protestant Episcopal Church. All three editions have added, paged separately, a selection of Psalms and hymns, 38 pages.

The editions of both, Williams and Davis, do not compare favourably with the edition of Nelles and Hill of 1842. This latter is superior, especially from an educational point of view, giving a good, reliable text in Mohawk as well as in English.

[<sup>1</sup>] Eleazar Williams was born in May, 1788, and died, August 28, 1858, at Hogansburgh, N.H. His father was Tehoragwanegan, an Iroquois chief of the Caughnawagà Mohawks, Quebec, known also as Thomas Williams (1759-1848), of white descent. His mother's name was Mary Anne Rice Williams. She was of mixed blood, and died in 1856. In the *Journal* of the General Convention of 1820, pp. 91, 92, it is said: "Mr. Eleazar Williams, a young man of Indian extraction, a candidate for Holy Orders, is licensed by the bishop as lay reader and catechist, to officiate in the Mohawk language, in St. Peter's Church, Oneida Castle, Oneida County, the congregation of which is composed of Indians." Williams, according to Hewitt in *Handbook of American Indians*, Vol. I, pp. 953-955, was by no means a character to be proud of, notwithstanding his brilliant gifts and some good work done in his younger days. He is shown to have been crafty and unscrupulous in his dealings, both with the Whites and with the Indians.

## CHAPTER XLVI

### SIOUAN LANGUAGES: DAKOTAS

THE Siouan languages—so named after the largest and best-known tribal group or confederacy belonging to the family, the Sioux [<sup>1</sup>] or Dakotas—are spoken in a considerable number of dialects. One group of tribes speaking Siouan languages lived on the Western Plains, extending from the northern border of the United States far to the south. Another group of dialects was spoken by tribes inhabiting the southern Appalachian regions; and two isolated dialects belong to the coast of the Gulf of Mexico east of the Mississippi river and the lower Yazoo river respectively.

In the year 1889 the S.P.C.K. published Portions of the Book of Common Prayer in the language of the Dakota or Sioux Indians of Rupertsland, translated by the Rev. William Alfred Burman. The title reads:

\* Hanhanna qaiš H̄tayetu | Cekiypa | token ptecena  
eyapi kte cin, | qa Litany, | qa nakun | Dawid  
Tadowan | kin etanhan, | tonana kah̄nigapi, | Qa |  
Itancan H̄tayetu Wotapi tawa kin, token |  
wicaqupi kin, | qa | Omniciye kin en Hoksiyopa

Baptisma wicaupi | kin, token eyapi kte hecetu. | Printed for use by the Sioux mission, Manitoba, Canada, with the approval of the Lord Archbishop of Canterbury, and by direction of the Bishop of Rupert's Land. London . . . 1889.

215 pages, fcap. 8vo. The preliminary matter, the occasional offices, except Baptism and parts of the Psalter, are omitted.

Burman graduated B.D. from Manitoba University; was ordained deacon in 1879 and priest in 1881. During these years he was a missionary to the Sioux Indians. From 1881 until 1889 he was in charge of the Sioux Mission at Griswold, Manitoba; rural dean of Brandon, 1888-89; principal of Rupertsland Industrial School, 1889-93; rural dean of Lisgar, and rector of St. Peter, Winnipeg, 1893-1903, and commissary to the bishop of Selkirk since 1903. Since 1907 he has also been honorary canon of St. John's Cathedral, Winnipeg, and bursar of St. John's College. His name does not appear in the 1913 issue of Crockford, nor in the 1913 Clergy List.

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Several Dakota translations of the American Prayer Book have been published since 1865. In that year appeared: Ikce wocekiye wowapi. | Qa isantanka makoce. | Kin en | token wohduze, | qa okodakiciye wakan en | tonakiya woecon kin, | hena de he wowapi kin ee. | Samuel Dutton Hinman, | Missionary to Dakotas. | Saint Paul: | Pioneer Printing Company. | 1865. x, 321 pages, 8vo. Printed in long lines. The text begins with the Table of Proper Psalms, and ends with the Burial of the Dead. Headings are in Dakota and in English. The dialect in this book is that of the Santee Indians.

In 1878 the New York Bible and Common Prayer Book Society published for the Indian Commission of the Protestant Episcopal Church a revised edition, entitled: Okodakiciye | Wocekiye Wowapi kin, | qa | Okodakiciyapi token Wicaupi kin; | qa | Okodakiciye wakan kin en woecon qa wicohian | kin, America makoce kin en, United States | en, Protestant Episcopal Church | unpi kin obnayan: | qa nakun | Psalter, Qaiš David Tadowan kin. | i-xxii, 1-664

pages. Printed in long lines. Contains the Psalter and the Ordinal. This edition was the first instance of the publication in the United States of the entire Prayer Book in an Indian tongue.

A reprint without changes was put out in 1883, and again in 1909.

The 1865 edition was the work chiefly of Hinman. Samuel Dutton Hinman was born at Pittsburgh, Pa., January 17, 1839. In 1860 he was ordained a deacon by Bishop Henry Benjamin Whipple, of Minnesota, and in the same year he was appointed missionary to the Mdewakantonwan and Walipekute Dakotas at the Lower Sioux Agency, Redwood, Minn. The work was interrupted by the Sioux massacre of 1862 ; but on the final transfer of the Indians to Niobrara, Nebraska, in 1866, the work was resumed by Mr. Hinman, who had kept in close touch with the Indians during the period of disturbance. He had been ordained priest in 1863, while stationed at the camp of Indian prisoners at Ft. Snelling, Minnesota. From 1866 to 1876 he was with the Santee, near Niobrara, Neb., and was made archdeacon of the diocese. While here he founded St. Mary's School. He died March 24, 1890.

With the help of an interpreter, Thomas A. Robertson, Hinman prepared a brief Dakota Church Service Book, which appeared in 1862, entitled : Dakota Church Service for the Mission of Saint John . . . Faribault, Minn. ; Central Republican Book and Job Office. 1862. 24 pages, 12mo. This service book was the successor of a leaflet containing two or three prayers.

Associated with the Rev. Joseph Witherspoon Cook, he brought out an "English and Dakota Service Book : being parts of the Book of Common Prayer, set forth for use in the missionary jurisdiction of Niobrara. Published by the Indian Commission of the Protestant Episcopal Church. 1875. Title on p. 1 ; pages 2-135 (*bis*), containing alternate English and Santee. 12mo. The service book was re-issued in 1879 and 1911.

The 1878 translation of the whole Prayer Book was brought out by Hinman, in conjunction with J. W. Cook, Daniel Wright Hemans, and Luke Charles Walker. Cook



and Hemans were ordained clergymen, Walker a deacon. Cook, a half-blood, was born at Bethel, Vt., March 12, 1836. His parents removed in 1840 to Cleveland, Ohio. He graduated from Kenyon College, Gambier, Ohio, in 1860, was ordained deacon in 1864, and advanced to priesthood in 1865. In May, 1870, he began his labours as a missionary to the Yankton Indians, among whom he remained for the rest of his life. He has shown great energy in his work, having built a church at the agency and two at the ends of the reservation, to each of which a day school is attached. Mr. Cook has done valuable work as a translator of literature for the benefit of his congregations, and has contributed much toward our knowledge of the language and the ethnology of the Yankton Indians. He died at St. Louis, Mo., February 26, 1902.

The Rev. Daniel Wright Hemans was a full-blood Santee Dakota, and pupil of Mr. Hinman. He died March 31, 1878.—Walker was ordained deacon in 1873, and was canonically resident when Bishop William Hobart Hare was consecrated (1873). He is presbyter-in-charge of the Lower Brule Mission, South Dakota.

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[1] "Sioux" is a French corruption of *Nadowe-ssi-wag*; "snakes" or "enemies." The Dakotas ("Allies") are their chief branch.

## CHAPTER LXVII

### THE ALGONQUIAN FAMILY, I

THE Algonquian family occupied formerly a more extended area than any other in North America. Of the several divisions, geographically, the northern is the most extensive, stretching from the extreme north-west of the Algonquian area to the extreme east, chiefly north of the St. Lawrence and the Great Lakes, including the Chippewa—a popular adaptation of Ojibway—group, which embraces the Cree (?), the Ottawa, the Chippewa, and the Missisauga; the Algonkin group, comprising the Nipissing, the Temiscaming, the Abittibi, and the Algonkin. The north-eastern division

embraces the tribes inhabiting Quebec, the Maritime provinces, and the State of Maine. Here we find the Micmac belonging to the Abnaki group. The western division comprises three groups dwelling along the eastern slope of the Rocky Mountains, the Blackfoot Confederacy, the Arapaho, and the Cheyenne.

The Sault Ste Marie Mission at Garden River was begun between 1831 and 1833 by the Rev. William McMurray (1810-1894). A church was built by the Government. A few years later he was obliged to retire on account of ill-health. The mission then passed into the hands of the Rev. Frederick Augustus O'Meara, who ministered to the Indians at Garden River until 1841, when he was removed to Grand Manitoulin Island, in Lake Huron. Here the Canadian Government endeavoured to concentrate the neighbouring Indians in 1840 and 1841, after the mission at the south end of Lake Superior had been discontinued. O'Meara was born in Dublin, Ireland, and obtained his master's degree from Trinity College, Dublin. Shortly after his ordination he answered a call made by the bishop of Dublin for young men to do missionary work in what was then Upper Canada. After a year or two as travelling missionary he was asked to take charge of the Indians on the Georgian Bay and Lake Huron generally. For a year he lived at the Sault Ste Marie. At the request of the late Bishop Strahan and the Governor of Canada he accepted the position of Government chaplain to the Indians on Grand Manitoulin Island and remained there a little over twenty-one years. The work in his new field was richly blessed. His services to the Church in his different translations of the Prayer Book and of portions of the Bible, with his untiring labours among the Indians received high commendation from the bishop of Toronto <sup>[1]</sup>.

It was soon after 1841 that Dr. O'Meara translated most of the Liturgy. The first edition was published in Toronto in 1846 for the S.P.C.K. 467 and 50 pages, 8vo. A revised edition appeared in 1853, entitled :

\* Shahguhnahshe | Ahnuhmeähwine Muzzeneëgun |  
Ojibwag anwawaud azheühnekenootah - | beëgah-  
dag. | Toronto : printed by Henry Rowsell, | for

the Venerable Society for Promoting Christian Knowledge. | London. | MDCCCLIII.

A literal translation of this Chippewa title, according to Pilling, is : English | Prayer Book | the - Chippewas, as their language - is so - translated - and - put - | in - writing. Title, reverse blank. The text, in roman letters, is entirely in Ojibwa, except English and Latin headings. It occupies pp. 3-272, i-ccclvi; page,  $3\frac{1}{4} \times 6\frac{1}{4}$ ; paper,  $4\frac{1}{2} \times 7\frac{3}{4}$  inches. Of the pages, numbered with roman numerals, pp. i-cxx contain the Administration of the Sacraments : Ewh kechetwah Shahkuhmoonengawin. Pp. cxxi-cccxxx the Psalms or Psalter of David : Oodahnuhmeähwine Nuhguhmoowinun owh David, *i.e.* literally translated : His - religion songs that David. Then follow on pp. cccxxvii-ccclvi Nuhguhmoovinun, *i.e.* songs or hymns.

Another edition was published in 1883 (?) 1-643 pages ; colophon, p. (644), 12mo. In this edition the *Benedicite Omnia Opera* and the Athanasian Creed are omitted.

For a number of years the American missionaries among the Chippewa used Dr. O'Meara's translation. Among others, the Rev. James Lloyd Breck (1818-1876), one of the earliest episcopal missionaries among the Chippewa in Minnesota, states in a letter, printed in Bagster's *Bible of Every Land*, second edition, p. 452 :

"We use the Anglican Prayer Book, which has been translated into Ojibway by an English missionary, the Rev. Fred. A. O'Meara, D.D., who ministers to the Chippewas on the Manitoulin Islands, in Lake Huron."

Dr. O'Meara translated also the whole New Testament, parts of the Old ; Hymns ; and wrote several other tracts in the Ojibwa language.

After a faithful service of a little over twenty-one years at Manitowaning, on Manitoulin Island, it became evident to O'Meara that the English Government was about to hand over the charge of the Indians to the Canadian Government and that the latter would abandon the establishment at Manitowaning. Consequently he resigned and accepted an appointment in the Diocese of Toronto. For five years he was in charge of the United Missions of Georgetown,

Stewarttown and Norval; and was then called to the rectorate at Fort Hope, Ontario, which he held at the time of his decease in December, 1888. In his work of translation, Dr. O'Meara found that while there were certain scriptural terms peculiar to the Orient which had to receive a somewhat peculiar rendition, such as Wigwam for Tabernacle, there was not a single thought or fact that could not be faithfully conveyed to the Indian mind in its own tongue<sup>[2]</sup>.

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In 1875 the Indian Commission of the Protestant Episcopal Church at New York published: Mizi anamiawinun | Anamie-Muzinaigun | Wejibwenissing | Wejibwemodjig | tchi abadjitowad. Title one leaf, reverse blank; text, pp. 1-101, 24mo; entirely in the Chippewa language. This service book was used at the Indian Church of St. Columba, White Earth, Minnesota. It was revised from Dr. O'Meara's translation, by the Rev. Joseph Alexander Gilfillan, with the aid of three half-breeds—Paul Beaulieu, Truman A. Warren, and François Bellair.

Pp. 1-72 contain the portions of the Book of Common Prayer; 73-101 hymns. Two later editions were published, one in 1886 reading: Anamie-muzinaigun | Wejibuewising | Wejibuemodjig | chi abadjitowad. | Ka-ajanaangag, | 1886. English imprint: Detroit, Minnesota. | The Record Steam Printing Office | 1886. Title, reverse blank; text, pp. 1-148. 18mo. Prayers, pp. 1-74; hymns (with half-title Nagumowinun), pp. 75-148. Most of these hymns were from the collections of the Revs. Peter Jones, James Evans and George Henry, though a few are original translations.

A reprint, with corrections and additions, of this 1886 edition appeared from the same press in 1895. 130 pages. Pp. 59-130 contain the collection of hymns, 87 in all.

In a letter dated Washington, D.C., February 28, 1912, Dr. Gilfillan writes as follows:

" . . . I had gone to the Reservation in June, 1873, sent there by the Bishop, and as there were only a very few copies of Dr. O'Meara's large Prayer Book to be had and many of the expressions in it were not Ojibway, it was necessary to have a smaller, handy



book, containing only the parts in daily use. . . . I got T. A. Warren<sup>[3]</sup>, the Government interpreter, a leading half-breed, Paul H. Beaulieu<sup>[4]</sup>, and also, part of the time, Rev. En-me-gabouh or John Johnson (an Ottawa by birth), the Ojibway clergyman (died 1902) in charge of the local congregation. . . . To these I read sentence by sentence those parts of Dr. O'Meara's large Prayer Book which we wished to translate. . . . In cases of doubt recourse was had to a full-blood Ojibway, Ki-chi-bi-ne, 'The Big Partridge.' "

Dr. Gilfillan then gives a detailed analysis of the contents of the service book, as published in 1895, and continues :

"In the new parts of the 1895 edition we did not take Dr. O'Meara's translation as a basis, but translated directly from the English. Many new selections of Psalms and new Occasional Prayers were thus translated. Of the hymns in this edition many were taken from a collection of Ojibway Hymns, edited by the Rev. John Jacobs and others, of Walpole Island, Canada . . . "

In the 1895 edition Dr. Gilfillan was assisted by the Rev. George B. Morgan, a born Chippewa, and by his brother, a layman.

Dr. Gilfillan was born October 23, 1838. He graduated from the General Theological Seminary, New York, in 1869. From 1869 until 1873 he was rector successively of two English churches in Minnesota. From June, 1873, until September, 1908, he served as missionary to the Ojibways at White Earth, Minnesota. He retired in 1908 and is now living in Washington, D.C. Dr. Gilfillan, in agreement with many other missionaries to the Indians states that :

"As for the Christian Indians they are excellent people, and there were everywhere among the Christians, saints. The best people and the best Christians I have ever known were Indian Christians."

Dr. Gilfillan has had the superintendence of all the missionary work of the American Episcopal Church among the Chippewa in Minnesota, his circuit covering an area of nearly three hundred miles in the northern, sparsely inhabited region of the State, and including eight Indian churches, presided over by eight full-blood Chippewa clergymen. Nine full-blood Indian clergymen were trained and presented for ordination by him. In the fall of 1888 he built four boarding schools—one at Wild Rice River, another

at Pine Point, the third at Leech Lake, and the fourth at Cass Lake.

The latest Chippewa translation of the American Prayer Book appeared in 1911, entitled :

\* Iu Wejibuewisi | Mamawi Anamiawini | Mazinaigun. |  
Tibishkejoi abajito | Ima Shaganoshshi Anamia-  
wini. | Gaye tigosi pugi | Wawenabujiganun iniu  
Nugamowinun au David. | New York. | The New  
York Bible and Common Prayer Book Society. |  
1911. |

280 pages. Paper,  $3\frac{5}{8} \times 5\frac{1}{2}$  inches. Title, reverse blank ; text, pp. 3-280. P. 3 contains an explanatory note concerning the dash beneath letters which has the force of "ng." P. 4, blank ; p. 5 has the certificate of the bishop, etc. The Prayer Book extends from pp. 7-212, printed in long lines. Headings, subheadings, running headlines and rubrics are in English only. Contents : Morning Prayer, pp. 7-24 ; Evening Prayer, 25-38 ; Litany, 39-49 ; Prayers and Thanksgivings, 50-58 ; Collects, Epistles and Gospels, 59-102 ; Holy Communion, 103-129 ; Baptism of Infants, 130-146 ; Baptism to such as are of Riper Years, 147-158 ; Catechism, 159-166 ; Confirmation, 167-171 ; Matrimony, 172-177 ; Communion of the Sick, 178-179 ; Burial, 180-188 ; Prayer and Thanksgiving for Harvest, 189-191 ; selections of Psalms, 192-204 ; Family Prayers, 205-212. Pp. 213-280 contain Ojibwa Hymnal, compiled by Rev. Edward C. Kah-O-Sed . . . 1910. Title, p. 213 ; 214 blank ; 68 hymns and doxology, pp. 215-276. Pp. 276-280 English index and Ojibwa index of hymns.

The translator and editor of this edition, the Rev. Edward Coley Kah-O-Sed, was born on Walpole Island, Ontario, Canada, September 30, 1870, the son of Christian parents. In 1894 he came to Minnesota as an interpreter for a missionary at Red Lake, Indian Reservation. In 1896 he went to Seabury Hall, Faribault, Minnesota, and graduated there in 1900. Since 1905 he has been stationed at Beaulieu, Minnesota. He was ordained priest in 1907 by the Right Rev. James Dow Morrison, bishop of Duluth. The 1895 edition of Dr. Gilfillan, having been exhausted

by this time, Mr. Kah-O-Sed prepared the edition, just described [5].

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Another translation of the English Liturgy for the benefit of Chippewa Indians in Canada remains to be mentioned. In 1880, and again in 1881, the S.P.C.K. published the Book of Common Prayer and Administration of the Sacraments. . . . Translated into the language of the Ojibbeway Indians in the Diocese of Moosonee, by the Right Rev. the Bishop of Moosonee and the Rev. J. Sanders, of Matawakumma. (Some of the occasional offices are omitted) . . . 152 pages. Paper, 4 × 6½ inches. Title, reverse printer's name; text, pp. 3-152, entirely in the Chippewa language and in syllabic characters.

Of the bishop of Moosonee, the Right Rev. John Horden we shall learn more in Chap. LXVIII. His collaborator, the Rev. John Sanders, was an Indian clergyman in Bishop Horden's diocese.

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[1] A most interesting account of the work of this mission is found in James Beaven, *Recreations of a Long Vacation, or a Visit to Indian Missions in Upper Canada*, London, 1846; 196 pp.; illustrations; small 8vo.

[2] The information concerning Dr. O'Meara has been obtained from his eldest son, the Rev. C. O'Meara, Trinity Rectory, Monroe, Michigan.—(Letter of February 19, 1912.)

[3] Warren was a lineal descendant of the brother of General Warren, of Bunker Hill fame. His grandfather came from New England as a fur-trader and married an Ojibway woman.

[4] Beaulieu was also a mixed-blood of the famous French family of the Leroy-Beaulieus. He was a very eloquent man, with a great gift of language. Most of the half-breeds on the Reservation were descendants of French voyageurs and fur-traders.

[5] A copy of the 1911 translation was sent to me by Archdeacon Heman Franklin Parshall, of Cass Lake, Minn., through whose kindness I obtained from the Rev. Kah-O-Sed the biographical data given above.

## CHAPTER LXVIII

## THE ALGONQUIAN FAMILY, II

By a strange chance, if chance it may be called, no schooling was required to make religious books intelligible to a great number of Indians. About the year 1824 Sequoyah (George Guest, Giss, Guess, 1760-1843) <sup>[1]</sup>, a Cherokee, who had often heard of "the talking leaf" of the pale faces, contrived a syllabic system of eighty-five characters, which superseded the old birch-bark picture-writing of the red man. He analysed the sounds of his intricate polysynthetic tongue, and provided symbols for a complete syllabic system by various ingenious modifications of the capital letters of an English primer. This idea was adopted and developed in 1841 by the zealous Wesleyan missionary, James Evans (1801-46), labouring in the Hudson's Bay region. In a few years—the Indians teaching each other—his phonetic syllabary of dots, dashes, curves, hooks and triangles became a written language among the tribes between the Hudson's Bay and the Rocky Mountains <sup>[2]</sup>.

It is this system in which Bishop Horden's Chippewa book, mentioned in the preceding chapter, and most of the following translations of the Prayer Book are printed.

The Crees are the largest and most important Indian tribe in Canada. They are, as mentioned in Chapter LXVII, a part of the great Algonquian stock, and are closely related to their southern neighbours, the Chippewa (Ojibway). With both French and English they have generally been on friendly terms. The earliest missionaries in the Cree country—as in all missionary territories—were the Roman Catholics. Here it was the French Jesuits, who accompanied the French commander Pierre Gaultier de La Verendrye, Sieur de Varennes, in his explorations of the Saskatchewan and the Upper Missouri rivers from 1731 to 1742.

There are in Cree three dialects: (1) the Eastern or Swampy Cree, spoken in the lower Saskatchewan Valley;



(2) Moose, a variety of Eastern Cree, spoken by a small number of Indians near Moose Fort, Hudson's Bay; (3) Western or Plain Cree, spoken from the shore of Hudson's Bay to Lake Winnipeg, and then westward along the Saskatchewan river to the foot of the Rocky Mountains.

Protestant work among the Cree Indians was begun in 1820 by the Rev. John West (1778-1845), an Episcopalian minister, and chaplain for the Hudson's Bay Company at Fort Garry (Winnipeg) on Red river. For many years the Crees had lived then in the region called Prince Rupert's Land, the Canadian territory lying around Hudson's Bay.

In August, 1844, the Rev. James Hunter, later archdeacon of Cumberland, Rupert's Land, began his missionary labours among the Crees at York Fort, Devon Station, Cumberland. He was born April 25, 1817, in Barnstaple, Devonshire, England, where he also acquired his education. He soon became to the Indians one of the beloved "white praying fathers." From 1855 to 1865 he lived at Winnipeg as rector of St. Andrew's Church. Most of his translations were done at Devon Station, where he was assisted not only by his wife but also by Henry Budd, the earliest convert of the Rev. John West and the first native pastor of the Cree Mission. Returning to England in 1865, Hunter was appointed vicar of St. Matthew, Bayswater, London, where he worked for many years most successfully as a preacher and organiser. He died there on February 12, 1881. Of great assistance to him was his wife, Jean, *née* Ross, an able linguist and capable translator.

In 1853 Hunter had printed at London a six-page pamphlet in the Cree language, roman characters, containing the Creed, the Ten Commandments and several prayers. Two years later the S.P.C.K. published for him: *Ayume-hawe Mussinahikun. The Book of Common Prayer. . . .* Translated into the language of the Cree Indians of the diocese of Rupert's Land, North-West America, iv, 248 pages, 16mo. Text entirely in Cree, roman characters. The initial iv pages contain title, reverse printer's name; Key, p. iii; reverse, Remarks, signed J. H. Appended, without title-page, are hymns, translated by Mrs. Hunter, pp. 249-274.

The year following the Church Missionary Society published: Portions of the Book of Common Prayer, . . . in the language of the Cree Indians of the Diocese of Rupert's Land. (Transmuted into the phonetic syllabic symbols.) Published under the sanction and superintendence of the Right Rev. David [Anderson], Lord Bishop of Rupert's Land. Specially designed as an aid to the family and private devotion of the Indians while at a distance from the public means of grace. London: Church Missionary House, . . . 1856. Lithographed by J. Netherclift, Sen. . . . Half-title, reverse blank; title, reverse blank (4 pages); introductory observations, pp. i-iv; Cree numerals, one unnumbered page. American Indian phonetic syllabic scheme mnemonically arranged (with more especial regard to the Algonkin dialects, particularly the Cree), two unnumbered pages. Text, entirely in the Cree language, syllabic characters, pp. 1-52, 8vo. Pp. 43-52 contain songs set to music.

In 1859 Hunter had published the whole Liturgy in syllabic characters, excepting the title-page, which reads [One line of syllabic characters: Ayumehawe Mussinahikun]. The Book of Common Prayer, . . . Translated into the language of the Cree Indians of the Diocese of Rupert's Land, North-West America. ["Archdeacon Hunter's translation."] London: Printed for the S.P.C.K. . . . 1859.

Title, reverse blank; explanation of the Syllabary, signed W[illiam] M[ason]; reverse blank. Text entirely in the Cree language, syllabic characters, 190 pages. Paper, 4 × 6½ inches. The transliteration into the Cree syllabary was made by the Rev. William Mason, of the C.M.S. The edition has often been reprinted, apparently without any change. It does not include the Psalms of David.

In 1876, and again in 1877, the S.P.C.K. published editions of the Liturgy in Cree, roman characters. The one has an English title, excepting the first line; the second a title in Cree, reading: Ayumehawe Mussinâhikum, | mena | kâ isse Mâkinanewûkee | Kunache Kêche Issêtawina, | mena | ateêt kotuka issêtawina ayumehawinîk, | ka isse aput-chêtanewûkee | akayasewe ayumehawinîk: | ussitche |

David oo Nikumoon, | kâ isse nikumoonanewûkee âpo  
 kâ isse ayumetanewûkee | ayumehâwekumikoók. | A isse  
 Mussinâhûk nâheyowe isse keeswâ- | winîk, akayasewe  
 mussinâhikunîk ôche, | the Ven. Archdeacon Hunter, D.D. |  
 (late Archdeacon of Cumberland, Rupert's Land), | Vicar  
 of St. Matthew, Bayswater, London. | [London:] . . . |  
 1877, iv, 739 pages. Paper, 4 × 6 $\frac{3}{4}$  inches.

A literal translation of this title as given in Pilling, reads :  
 Prayer Book, | and | as they-shall be-given | holy great  
 Sacraments, | and | other lesser ordinances in-religion, |  
 as they-shall be-used | English worship-in : | Also | David's  
 Psalms, | as they-shall be-sung or shall be-read | in-the-  
 Church. | As he-has written the-Cree lan- | guage-in, the-  
 English service-book from, | the Ven. Archdeacon Hunter |  
 etc. Pp. 1-67 contain the same matter, nearly page for  
 page and line for line, as the edition of 1855, but the type  
 is not the same. Pp. 469-739 contain the Book of Psalms.

Archdeacon Hunter's work was, primarily, for the benefit  
 of the Swampy Crees. The territory of the Western or  
 Plain Crees was taken care of, mostly, by the Wesleyan  
 Missionary Society. The middle section, the Moose Cree  
 Indians, were ministered unto mainly by John Horden, the  
 apostle of the Hudson's Bay shore. The Indians here  
 numbered, all told, about one thousand. Horden, the son  
 of a printer, was born at Exeter, Devonshire, England, in  
 1828, and died in 1893. He left England in 1851, at the  
 direction of the C.M.S., to work as a lay missionary in an  
 extremely remote corner of Rupert's Land. Soon after-  
 wards he was appointed missionary to the Cree and Ojibwa  
 Indians, with station at Moose Fort, North-Western Canada.  
 In 1852 Bishop David Anderson visited Moose Fort and  
 ordained Horden deacon and priest. When Rupert's Land  
 was divided, in 1872, into the four dioceses : Rupert's Land,  
 Moosonee, Saskatchewan, and Athab(p)asca, Horden was  
 consecrated in Westminster Abbey the first bishop of  
 Moosonee—the Indian word for Fort Moose—on December  
 15, 1872. When death came to him at Moose, January 12,  
 1893, he was engaged in revising his own translations and  
 Dr. William Mason's Cree Bible. His literary work consists

of translations of the Bible, Prayer Book, hymns and Gospel history into the Cree language; several translations into Saulto, the language of the Saulteux Indians—a dialect of the Chippewa language; into Eskimo, and into Chippewa proper, and other minor translations. “He was always one of my heroic people,” said Archbishop Tait of him.

In 1852 Horden had set about translating a part of the English Prayer Book. He sent the manuscript to the C.M.S. in London with the request that it might be printed, and copies sent to him by the next annual ship. Instead of printing the book, the society sent a printing press and types, with a good supply of paper, together with book-binding material, of the use of which Horden knew absolutely nothing. He determined to do his best, however, and by the spring of 1854 he issued “A portion of the Book of Common Prayer in the Cree language.” Moose Factory, Hudson Bay, 1854.

Five years later, in 1859, W. M. Watts, London, printed for the C.M.S.: *The Book of Common Prayer*. . . . Translated into the language of the Moose Indians of the Diocese of Rupert’s Land, North-West America. (“Rev. J. Horden’s translation”) (2), 361 pages, 16mo. Text entirely in the Moose dialect, and printed in syllabic characters.

Soon after his arrival at Moose Fort Horden taught the Indians to read according to the syllabic system invented by Evans, which is easily acquired. In this system he printed and had printed editions of the Prayer Book, hymnals, the four Gospels, and other literature for religious instruction.

In 1889 appeared: *The Book of Common Prayer*, . . . Together with *The Psalter or Psalms of David*. Translated into the language of the Cree Indians of the Diocese of Moosonee. By the Right Rev. John Horden, D.D., Bishop of Moosonee. . . . (Printed with the approval of the Lord Archbishop of Canterbury). London: S.P.C.K. . . . 1889. (3), 298; (2), 188 pages. Text entirely in the Cree language, and in syllabic characters. The Psalter has a special title-page and separate pagination. This edition omits the introductory material of the English Book (Nos. 1–8), and also Nos. 26–29, *i.e.* Forms of Prayer to be Used at Sea,



the Ordinal, The Form of Prayer for the 20th of June, and the Articles of Religion.

Archdeacon Kirkby's work for the benefit of the Cree Indians will be mentioned in Chapter LXXI.

For the use of the Saulteux Indians Horden published : The Morning and Evening Services, according to the use of the United Church of England and Ireland. Translated into the language of the Saulteux Indians of the Diocese of Rupert's Land, North America. By the Rev. John Horden, Missionary of the Church Missionary Society, Moose. [London : W. M. Watts, . . .], 1861. Title, reverse printer's name ; text, pp. 3-36, in the Saulteux dialect of the Chippewa language, syllabic characters, except an English heading, "The Nicene Creed," p. 35, 16mo.

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[1] See *Handbook of American Indians*, Vol. II, pp. 510, 511.

[2] Canton, Vol. IV, p. 174 ; and John McLean, *James Evans : Inventor of the Syllabic System of the Cree Indians* ; Toronto ; Methodist Mission Rooms ; 1890 ; 208 pp. ; 8vo. "Evans whittled out his first types for patterns, and then, using the lead furnished him by the Hudson Bay company's empty tea-chests, he cast others in moulds of his own devising. He made his first ink out of the soot of the chimneys. His first paper was birch-bark, and his press was also the result of his handiwork."

The first of these syllabic systems, the still existing "Micmac hieroglyphics," so-called, was the work of Père Chrestien Le Clercq (1630-1695) in 1665 ; improved by Father Christian Kauder in 1866. One of the most recent is the adaptation of the "Cree syllabary" of Evans by the Rev. Edmund James Peck to the language of the Eskimo of Cumberland Sound [see below, Chap. LXXIV]. The basis of many of the existing syllabaries is the Evans syllabary. This syllabary and modifications of it are now in use for both writing and printing, among many tribes of the Algonquian, Athab(p)ascan (modified by Father Adrien Gabriel Morice for the Dénés or Tinnés, by Kirkby and others for Chipewyan, Slavé, etc.), Eskimo (modified by Peck) and Siouan stocks. The most remarkable of all these syllabic alphabets is the well-known Cherokee alphabet of Sequoyah. This alphabet was first used for printing in 1827, and it has been in constant use since then for correspondence and for various literary purposes. Sequoyah's invention finds its parallel in the construction of the Vai alphabet by Doalu Bukere at Bandakoro, Liberia, so graphically described by Sir Harry Johnston in his *Liberia*, Vol. II (1906), pp. 1,107-1,135.

## CHAPTER LXIX

## THE ALGONQUIAN FAMILY, III

THE Mikmak (Micmac) was formerly the principal Indian language in Nova Scotia. The Micmacs or Souriquois Indians dwelt in Prince Edward Island and along the adjoining coasts of Cape Breton, Nova Scotia, and New Brunswick. Few of them had any knowledge of English, nearly all were Romanists, and very illiterate. We are told by Tucker, *The English Church in Other Lands* (1886), p. 28, that toward the second half of the eighteenth century "the Micmac, Marashite, and Caribboo tribes of Indians were powerful and numerous, and for their instruction portions of the Prayer Book and Bible were translated into their language." As a matter of fact, portions of the Prayer Book, translated by the Rev. Thomas Wood between 1766 and 1768, were forwarded to the S.P.G., whose receipt of them is found acknowledged in the society's report for 1767. The manuscript was never printed. Wood was the S.P.G.'s missionary in New Jersey, stationed at Elizabethtown, and New Brunswick, from 1749 to 1752. He was then transferred to Halifax, Nova Scotia, and remained there until 1763 <sup>[1]</sup>. From 1763 until 1778 he ministered to congregations at Annapolis (formerly Port Royal) and Granville, N.S. He died December 14, 1778. Immediately upon his arrival at Annapolis Wood applied himself to the study of the Micmac language, and officiated in it publicly in July, 1767, in St. Paul's Church, Halifax. In 1769 Wood spoke of "the Micmacs, Marashites [Malecite, Maliseet], and Carribous, the three tribes of New Brunswick," as all understanding the Micmac language <sup>[2]</sup>. The last-mentioned tribe are very probably the Abnaki, or a part of them, as one of their *gentes* is the Magu<sup>n</sup>leboo, or Caribou.

The Rev. Richard Flood was a S.P.G. missionary at the new mission established among the Munsee (Munsey) or

Delaware Indians at Caradoc, on the Thames River, Ontario, from 1834 until 1846, and at the Indian mission of Munsee Town, twelve miles from Delaware, Ontario, from 1841 to 1855. The majority of the Indians at the mission were Munsees, a branch of the Delaware nation who had come into Canada to assist the British against the American colonies. They were a remnant of those Delaware refugees from the United States, who for many years during the colonial period had been the object of Moravian care. During the eighties of the last century they lived in three villages: Munsee Town, Moravian Town, and Grand River, in the province of Ontario, Canada. Flood's first convert was the leading chief of the tribe, Captain Snake, who was baptized in 1838. Flood's ministrations extended also to the Potawatomes, the Oneidas and the Chippewas in the neighbourhood <sup>[3]</sup>.

The S.P.C.K. published for the missionary in 1847: Morning and Evening Prayers, the Administration of the Sacraments, and other Rites and Ceremonies of the Church. . . . Title, reverse, printer's name; half-title, obv. of leaf 2; rev., beginning of text, pp. 2-157, alternate pages of English and Munsee; colophon on p. (158); 16mo.

A later edition, containing on pp. 8-163 an exact reprint in slightly larger type of pp. 2-157 of Flood's translation, page for page and line for line, together with a large number of hymns, was put out by the S.P.C.K. in 1886, entitled:

- \* Morning and Evening Prayer, the Administration of the Sacraments, and certain other Rites and Ceremonies of the Church of England; Together with Hymns. [Munsee and English] Translated into Munsee by J. B. Wampum, assisted by H. C. Hogg, Schoolmaster. [This translation is not free from imperfections, but since it has been many years in use, and there are hindrances to its immediate revision, the Archbishop of Canterbury gives his Imprimatur to this edition for present use.] London: S.P.C.K. [1886]. Colophon: Oxford: | printed by Horace Hart, printer to the University.

Title, reverse blank; preface (signed John Wampum, or

Chief Wau-bun-o), pp. iii, iv; contents, p. (5), reverse blank; half-title, p. 7; text, pp. 8-349; colophon, p. (350); 16mo. The hymns in Munsee occupy pp. 165-171; hymns in English and Munsee, pp. 172-349. Most of the hymns were translated by Charles Halfmoon, a local native preacher. Some were by the Rev. Abraham Luckenbach (1777-1854), "the last of the Moravian Lenapists," who ministered to his Munsee and Delaware flock on the White river, and later on the Canada reservation, from 1800 to the day of his death in 1854. With him died out the traditions of native philology (Brinton).

It may be of interest to mention, in this connection, the earliest edition of Luther's Catechism used in New Sweden (Delaware) by Swedish missionaries working among the Delaware Indians. It reads: \*Lutheri | Catechismus, | öfwersatt | på | American - Virginiske | Språket. | [Royal Arms] | Stockholm, | Tryckt vthi thet af Kongl. May<sup>tt</sup>. privileg. | Burchardi Tryckeri, af J.J. Genath, f. | Anno M DC XCVI. | (16), 160 pages; page,  $3\frac{1}{8} \times 5\frac{7}{8}$ ; paper,  $4 \times 6\frac{5}{8}$  inches. An engraved title exhibits the picture of the divine sun-rays, with the word יהוה (Jehovah) in the centre of the sun-disc, surmounted by streamers bearing the inscription: *remotis ut luceat* (i.e. that it may enlighten the distant nations). A royal coat-of-arms occupies the centre of this page, and below it are the words: Catechismvs Lutheri | Lingva Svecico-Americana. | The contents are: A Catechism in the Delaware and Swedish languages, pp. 1-129; Oratio dominica lingua Virginiana, 130; Oratio dominica lingua Caraibica <sup>[4]</sup>, 131; The Lord's Prayer in Swedish, 132. Then follows, with special title: Vocabularium | barbaro- | Virgineo- | rum <sup>[5]</sup>. | Additis passim locutioni- | bus & observationibus Histo- | ricis brevioribus ad linguae plenio- | rem notitiam. | . . . | Anno M DC XCVI. This classified vocabulary in Delaware and Swedish covers, pp. 135-150. The book ends with colloquia (= dialogues) in Delaware and Swedish; the numerals 1-100 in Delaware, and Vocabula Mahakuassica (i.e. Susquehanna or Minqua), concluding with the numerals 1-102 <sup>[6]</sup>.



The Catechism is a paraphrase rather than a literal translation. Each paragraph of the Delaware version is followed by the Swedish "versio," and that again by the text of Luther in Swedish, this last in larger type.

The author, Johan Campanius Holm, was born in Stockholm, Sweden, in 1601, and died there September 17, 1683. He was a missionary at and near Fort Christina (Newcastle) on the Delaware, from 1643 to 1648, when his labours in New Sweden ended. Shortly after his arrival at Christina he was transferred to Upland, where he settled with his family and conducted the service at New Gothenborg, built by Governor Johan Printz. Campanius was the most important and the best known of the early Swedish preachers on the Delaware. He worked hard and diligently. He manifested a deep interest in the welfare of the Indians, and applied himself to learning their language. They often came to listen to his sermons in silent wonder. In his translation of Luther's Smaller Catechism Campanius was assisted by Jacob Swensson, Gregorius van Dyck, and Hendrick Huygen, commissioner for the colony. The translation was probably ready in its first draft in 1648, when Campanius returned to Sweden. It was revised there, and in 1656 sent to the king for publication, together with a memorial. It was not printed, however, until 1696. The book to-day is of great rarity, only a few copies of which are known to exist.

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The Ottawa are a tribe of North American Indians of Algonquian stock, originally settled on the Ottawa river, Canada, and later on the north shore of the upper peninsula of Michigan. They were driven in 1650 by the Iroquois beyond the Mississippi, only to be forced back by the Dakotas. Then they settled on Manitoulin Island, Lake Huron, and joined the French against the English. During the War of Independence, however, they fought for the latter. Some were moved in later years to Indian Territory (Oklahoma), but the majority live to-day in scattered communities throughout Lower Michigan and Ontario.

It was for the Ottawas of Lower Michigan that the Rev. George Johnston, a missionary of the Protestant Episcopal

Church, published: The Morning and Evening Prayer, translated from the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, together with a selection of Hymns. Detroit: Geiger and Christian, Printers. 1844.

Title (also printed on the cover), reverse containing the approval of Samuel A. McCoskry, bishop of Michigan. Text, pp. 1-59, containing: Prayers in Ottawa, with English headings, pp. 1-25; 26, Letter (in English) from George Johnston to Bishop McCoskry, dated Grand Traverse Bay, January 1, 1844, transmitting the translation; the Ten Commandments, pp. 27-28; p. 29 blank. Pp. 30-59, Hymns, alternate English and Ottawa. The translator used the English alphabet in its ordinary and natural manner, as known to English readers. The translation is used at the Griswold Mission in Western Michigan.

The Rev. F. A. O'Meara, in *Second Report of a Mission to the Ottahwabs and Ojibwas on Lake Huron*, London, 1847, p. 28, criticizes the book rather severely:

"Though on the title-page it professes to be a translation of the Morning and Evening Services, it contains only the Morning Service, the Litany, and the Ten Commandments, to which are added a few hymns taken word for word from Peter Jones's collections. On looking over the work, I find it very carelessly done, and in many places a total misrepresentation of the spirit and meaning of the Liturgy. . . . The Absolution is also made a prayer, or rather an unintelligible mixture of prayer and exhortation. . . ."

The Cheyenne are an important plains tribe of the great Algonquian family. They are divided into Northern and Southern. The Southern Cheyenne were assigned to a reservation in Western Oklahoma by treaty of 1867, but they refused to remain upon it until after the surrender of 1875. In 1892 the lands of the Southern Cheyenne were allotted in severalty, and the Indians are now American citizens.

In 1900 a Cheyenne Service Book was published, entitled: Cheyenne Service Book. Compiled by Rev. D. A. Sanford, Shawnee, Okla. Churchman Press. 1900. 20 pages, without special title-page, the title on the cover. Printed in long

lines. Paper,  $5\frac{1}{2} \times 7\frac{3}{4}$  inches. Pp. 11 (med.) to 17 (end) contain hymns; pp. 18-20 Cheyenne words with English translation.

The author, David Augustus Sanford, graduated from the University of Wisconsin in 1875, and from the Philadelphia Divinity School in 1878. He served as a missionary to the Cheyenne and Arapahoe Indians at Bridgeport, Okla., from 1894-1907. His experiences as a missionary he has published in 1911, entitled *Indian Topics*; or, Experiences in Indian Missions, with selections from various sources. New York. In his translation Mr. Sanford had the help of several Indians, viz., the Rev. David Pendleton Oakerhater, missionary at Etna, Okla., and the late Luke Bearshield <sup>[7]</sup>.

The Arapaho are another important tribe of the Algonquian family, closely associated with the Cheyenne for at least a century past. The name Arapaho may possibly be, as Jno. B. Dunbar suggests, from the Pawnee *tirapihu* or *larapihu*, "trader" <sup>[8]</sup>. By the treaty of Medicine Lodge in 1867 the Southern Arapaho, together with the Southern Cheyenne, were placed upon a reservation in Oklahoma, which was thrown open to white settlement in 1892, the Indians at the same time receiving allotments in severalty, with the right of American citizenship.

A Northern Arapaho, Fremont Arthur, deceased, compiled, some years ago, a little book of Questions and Answers, a sort of Catechism, in both English and Arapahoe. It contains from the Prayer Book: the Lord's Prayer, the Ten Commandments, and the Creed, with the answer, following the Creed, in the Catechism. The American Bible Society published a translation of the Gospel according to Saint Luke. New York, 1903. The translation was made by the Rev. John Roberts, of the Shoshone Mission of the Protestant Episcopal Church to the Shoshone and Arapaho Indians, Wyoming.

The greater part of the Prayer Book has been translated by Roberts, with the assistance of the Rev. Sherman Coolidge, a full-blood Arapaho Indian; but it has not yet been printed.

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[1] See further, Sprague, *Annals of the American Pulpit*, Vol. V, pp. 328, 329. *Digest of the S.P.G. Records*, Fifth Edition, 1895,

pp. 112-113, 125-126. The account of Wood's relations to the dying abbot Maillard as given in Sprague and in the *Digest* are stoutly contradicted in *The Catholic Encyclopædia*, Vol. IX, p. 539. Antoine Simon Maillard, the apostle of the Micmacs, was a missionary to the Indians in Arcadia from 1735 until his death, August 12, 1762. He was also vicar-general to the bishop of Quebec from 1740 on. He was the first to acquire a complete mastery of the extremely difficult language of the Micmacs, for whom he composed a hieroglyphic alphabet, a grammar, a dictionary, a prayer book, a catechism, and a series of sermons. A careful examination of the literary remains of Maillard and of Wood leaves no doubt as to the fact that the latter made most ample use of the former's papers of which he took charge after the abbé's funeral.

[2] Hawkins, *Missions*, 1845, p. 361.

[3] An interesting account of a visit to this mission is contained in James Beaven, *Recreations of a Long Vacation*, etc. (1846), pp. 68-82.

[4] This is the "Caribou" language, mentioned above.

[5] According to Brinton, *Lenape and Their Legends*, p. 74, the Barbaro-Virgineorum dialect was the Delaware as then current on the lower Delaware river. The Mahakuassica was the dialect of the Susquehannocks or Minquas who frequently visited the Swedish settlements.

[6] A reproduction of the engraved title-page may be found in Elihu Dwight Church, *A Catalogue of Books Relating to the Discovery and Early History of North and South America*, New York, 1907, Vol. IV, p. 1,697.

[7] I am indebted to Mr. Sanford for information concerning the translation and the translators of the Cheyenne Service Book.

[8] Dunbar, Jno. B., "The Pawnee Indians" in *Magazine of American History*, Vols. IV, V, VIII; Morrisania, N.Y., 1880-82.

## CHAPTER LXX

### THE WAKASHAN AND THE SALISHAN FAMILIES

THE Wakashan stock embraces the languages spoken by a number of tribes inhabiting the coast of British Columbia near Fort Rupert, and extending southward to Cape Flattery in the State of Washington. Two principal groups may be



distinguished—the Nootka and the Kwakiutl. The latter is spoken on Vancouver Island and on the coast of the mainland of British Columbia from the northern end of the Gulf of Georgia northward to the deep inlets just south of Skeena River. The proper name of the tribe, according the ethnologists, is Kwāḡ'ul, the name of the language Kwāk'wala.

A mission of the Church of England was begun in 1878, three hundred miles to the north of Massett, the chief trading post of the Haidas at Fort Rupert, a trading post at the north end of Vancouver Island. The Roman Catholic Church had been among the Indians there, but without success; and the head chief, having heard of Metlakatla, journeyed thither, and said that Mr. Duncan had “thrown a rope out which was encircling all the Indians in one common brotherhood.” Just at that time a young priest, the Rev. Alfred James Hall, was labouring at Metlakatla with William Duncan. Hall was born in 1853, in the village of Thorpe, Surrey, England. In 1873 he was accepted by the C.M.S. for foreign work, and was sent for four years to Islington College. In February, 1877, he was ordained, and in June of the same year he went to Metlakatla, British Columbia <sup>(1)</sup>. Here he laboured with Duncan until March 8, 1878. During his eight months' stay he acquired a fair knowledge of Tsimshian. He left the place, with much regret, to proceed to Fort Rupert, to work among the Kwakiutl, who speak a totally different language. He found it more difficult to acquire than the Tsimshian. In 1881 he went to Alert Bay, on a neighbouring island about twenty miles south of Fort Rupert, and in after years was privileged to reap a harvest of souls. He worked patiently among these Indians. A translation of St. Matthew's Gospel was printed in 1882; two years later a translation of the Gospel according to St. John. A grammar of the Kwagiutl language, in two parts, followed in 1888 and 1889. His first two converts were baptized in 1883. In 1884 he had a congregation of forty, and in 1890 one of seventy. In 1888, and again in 1891, the S.P.C.K. published for him \*a Kwagūtl version of portions of the Book of Common Prayer. 62 pages, 16mo. The portions of the Liturgy include Morning and Evening Prayer, the Litany, and the Ten Commandments, pp. 3-49;

Hymns, pp. 50-62; Isaiah lii, verses 7 and 9, on p. 62. A supplementary edition appeared in 1900, entitled \* Portions of the Book of Common Prayer, Kwägütl. London. S.P.C.K. 63 pages, fcap. 8vo. Title, reverse containing Contents: Holy Communion, pp. 3-23; Baptism of those of riper years, 24-32; the Catechism, 33-40; Confirmation, 41-44; Holy Matrimony, etc., 45-63. The editions of 1891 and of 1900 are to be used together. In virtue of his literary productions, Archbishop Benson conferred, in 1894, on Hall the Lambeth degree of B.D. Other portions of the New Testament translated by Hall are the Gospels according to St. Luke (1898), and St. Mark (1903), and the Acts of the Apostles (1899). The New Testament portions were all published by the British and Foreign Bible Society.

The Salish or Flathead Indians are a linguistic family inhabiting the northern portion of the State of Washington, West Montana, North Montana, a small strip of the north-west coast of Oregon, and in Canada the south-eastern part of Vancouver Island and all the south mainland of British Columbia as far as Bute inlet and Queenelle lake. Their language is divided into dialects of the interior and dialects of the coast. To the former belongs the N(i)tlakapamuk of south-western British Columbia, which alone concerns us at present.

Nitlakapamuk, also called Méklakapamuk (or Thompson river Indian), is the language of a tribe in British Columbia known as the Lytton Thompson Indians <sup>[2]</sup>. The Rev. John Booth Good, born in 1833, at Wrawby, Lincolnshire, England, and educated at St. Augustine College, Canterbury, devoted twenty-two years of his life (1861-83) to mission work among the North American Indians. As an aid for his mission work he compiled in 1863 a Liturgy and Hymnal. In 1867 he received an invitation from the Thompson river Indians, at Lytton, a tribe numbering about one thousand five hundred people. Mr. Good responded, and worked among them with great success. In 1871 Bishop George Hills laid the foundation of a new church at Lytton, dedicated to St. Paul, by which name the mission has since been known. For the Indians of this mission Good translated from time

to time portions of the Prayer Book. In 1878 the St. Paul's Mission Press at Victoria, B.C., printed: The Morning and Evening Prayer and the Litany, with Prayers and Thanksgivings, translated into the Neklakapamuk tongue, for the use of the Indians of the St. Paul's Mission, Lytton, British Columbia. Title, reverse blank; text, pp. 3-48, 12mo. Contents: Morning and Evening Prayer, pp. 3-33; Administration of the Lord's Supper, pp. 34-48. This latter portion was issued separately the same year. The cover title of both differs slightly from the inner title. Good continued this work, and issued in 1879: The Office for Public Baptism and the Order of Confirmation, with select hymns and prayers, translated into the Neklakapamuk (or Thompson) tongue for the use of the Indians of the St. Paul's Mission, Lytton, British Columbia. (By aid of the Venerable Society for Promoting Christian Knowledge). Victoria, B.C.: printed by the St. Paul's Mission Press (S.P.C.K.) Collegiate School, 1879. Title, p. 1; text, pp. 2-32. 8vo. The tract contains the Office of Baptism of Infants and that of Adults. Select hymns, pp. 20, 25-32.

Another octavo tract, containing Offices for the Solemnization of Matrimony, the Visitation of the Sick, and the Burial of the Dead, translated into the Nitlakapamuk (or Thompson) Indian tongue . . . appeared Victoria, B.C.: Printed by the St. Paul's Mission Press (S.P.C.K.) Collegiate School, 1880. Title, reverse blank; text, with headings in English, pp. 3-15.

Good is the author also of *A Vocabulary and Outlines of Grammar of the Nitlakapamuk or Thompson Tongue* (the Indian language spoken between Yale, Lillovet, Cache Creek and Nicola Lake), 1880. He is at present living in Pasadena, California.

The Chinook jargon is the Indian trade language of the Columbia river region and the adjacent Pacific coast from California far up into Alaska. It was first brought to public notice in the early days of the Oregon fur trade—about 1810.

The Right Rev. Alexander Charles Garrett, bishop of Dallas, Northern Texas, translated in 1862, while missionary at Victoria (1861-67), on Vancouver's Island, portions

of the Prayer Book into the Chinook jargon ; but the jargon was so hopeless that he never printed a line. The bishop informs me (July 29, 1912) that " the MSS. has long since disappeared." Garrett was born in Ireland, November 4, 1832. He was ordained priest in 1857. In September, 1859, he sailed as a missionary to British Columbia, where he remained for ten years. The Indians in his charge were a small resident tribe (about 200) of Songes or Tsau-miss, belonging to the great family of the Cowitchins (Cowichan), a group of Salish tribes. Many other neighbouring tribes came to the settlement. Thus the missionary was obliged to use Chinook. In later years Mr. Garrett was a rector, and subsequently bishop of Dallas, Texas, in the Episcopal Church of the United States.

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[1] Metlakatla is a Tsimshian town, 15 miles south of Port Simpson. While the mission station of the Church of England, established in 1857, was conducted by William Duncan, who came there as a young schoolmaster, it was a flourishing place. Trouble arising between him and Bishop Ridley over the conduct of his work and the theological views maintained by him, Duncan moved in 1887 to Port Chester or New Metlakatla, on Annette Island, Alaska. Most of the Indians followed him. The old town, which in 1906 had 198 inhabitants, is now the site of an Indian school of the Church of England. No one who has carefully studied the different accounts of the trouble can deny that, if Bishop Ridley had shown better discretion and that Christian spirit—rather than muscular Christianity—expected in a minister of Christ, Duncan would still be working at Old Metlakatla. Duncan's side is well represented in Arctander, *The Apostle of Alaska*, 1909, and H. S. Wellcome, *The Story of Metlakatla*, Second Edition, 1887.

[2] See James Teit, " The Thompson Indians of British Columbia," edited by Franz Boas. Illustrations ; plates ; map. In *American Museum of Natural History ; Memoirs*, Vol. II, pp. 163-392 ; New York, 1900.

## CHAPTER LXXI

### THE ATHAPASCAN FAMILY, I

THE Athapascan <sup>[1]</sup> stock is one of the largest and most widely distributed families of speech in North America. Geographically it consists of three divisions—the northern,



the Pacific coast, and the southern, this last represented by the renowned Apache and Navajo warriors. The northern division, which only concerns us here, occupies much of the north-western portion of the American Continent. East of the Rocky Mountains the southern boundary is the Churchill river at the south-east, and the watershed between Athabasca and Peace rivers at the south-west. West of the Rocky Mountains the Athapascan territory begins at the fifty-first parallel of north latitude, and includes all the country except the coast and the islands. Only near the boundary of Alaska and British Columbia did they reach the coast. In the extreme north the coast is in the possession of the Eskimo. To the south the shorelands are occupied by the Haida, Tling(q)it, Tsimshian and Wakashan Indians. Their southern neighbours are members of the Salishan stock.

Beyond the northern boundary of Hudson's Bay lies the still vaster basin of the mighty Mackenzie river <sup>[2]</sup>, which flows into the Polar Sea. This immense territory is the home of the great nation or family of Indians, the Athapascans, who call themselves generally Déné or Tinné(h), a word meaning "men." They comprise the Chipewyans <sup>[3]</sup>, the Tukudh or Takudh, and other tribes.

The first Church of England missionary to visit the Tukudh, also called Loucheux (French = squinters, from the oblique form of the eye, which so closely resembles the Mongolian type) or Kutchin (their generic name), was the Rev. William West Kirkby, who in 1861 proceeded as far as Fort Yukon, then the furthest outpost of the Hudson's Bay Company trade. The encouragement which he met, led him to make the long journey a second time in the following year, 1862, and on his return to Fort Simpson, the capital of the Far North at the confluence of the Liard and Slave rivers, and headquarters of his mission, he found that a colleague had arrived from the south, in the person of the Rev. Robert McDonald.

McDonald was a country-born missionary, trained at Bishop David Anderson's Collegiate School at Red River, where he had been a highly distinguished student. He was ordained by the same bishop in 1852, and had been in

charge of Islington Station for nine years. Thus appeared on the scene the future archdeacon of Mackenzie River and translator of the Scriptures and of the Prayer Book into the Tukudh-Kutchin language. He established his headquarters at St. Matthew's Mission, on Peel river, Mackenzie district, "one mile within the Arctic Circle." Here he devoted himself with remarkable industry and success to the study of the language of the Tukudh-Kutchin, and did most of his translational work, all printed in a syllabic type of his own device, suggested by the syllabic characters of Evans. The Indians were taught to read by learning this syllabary of about 500 syllables, containing from two to five letters each. The syllabary sufficed to express all sounds in the language, and was acquired quite easily and rapidly by the Indians. Dr. McDonald died September, 1913.

The first Tukudh publication of portions of the Liturgy appeared in 1873. It is entitled: A Selection from the Book of Common Prayer, according to the use of the United Church of England and Ireland. Translated into Tukudh by the Rev. R. McDonald, missionary of the C.M.S. . . . London: S.P.C.K.; . . . 1873. Title, reverse printer's name. Text, pp. 1-123, with headings in English. 18mo. Contents: Order for Morning (Evening) Prayer, pp. 1-9 (and 10-18); Prayers, 19-20; Order of the Administration of the Lord's Supper, 20-53; Baptism of Infants, 54-66; Baptism of Adults, 66-78; Solemnization of Matrimony, 79-93; Burial of the Dead, 94-104; Hymns, 105-123.

The 1873 edition was revised and enlarged and put out by the S.P.C.K. in 1885, entitled: Ettunetle | tutthug enjit gichinchik | akq | Sakrament rsikotitinyoo | akq chizi | thlelchil nutinde akq kindi | kwuntlutritili | Ingland thlelchil | tungittiyin kwikit. | Takudh tsha zit thleteteitazya | Ven. Archdeacon McDonald, D.D., | Kirkhe. | (24), 221 pages, 16mo. The initial twenty-four pages contain Tukudh title, reverse blank; English title, reverse blank; preface, Concerning the Service of the Church, Of Ceremonies, etc., two leaves; Proper Lessons, etc., four leaves; Tables and Rules, four leaves. Text, with the exception of a few headings in English, entirely in the Tukudh language, occupying

pp. 1-221. On the English title-page it is stated that : (The Preface and Tables are printed in English, and the Epistles and Gospels are not inserted, except those taken from the Old Testament, which are given at the end. The Psalter, the Form of Prayer to be used at Sea, the Ordination Service, and the Articles of Religion are omitted from this edition.)

An enlarged edition, including the Psalter or Psalms of David (David vi Psalmnut), 426 pages, fcap. 8vo, was published by the S.P.C.K. in 1899. The liturgical Epistles and Gospels, with the exception of the Old Testament Epistles, are not printed in this edition, and a few other pieces are omitted. The edition is otherwise complete. The latest edition, published in 1912, numbers 460 pages. On the English title-page of the edition of 1912 it is stated that : The Tables are printed in English, and the Epistles and Gospels are not inserted, except those taken from the Old Testament, which are given at the end. Prayers for the Governor-General of the Dominion, for the Dominion Parliament, are included ; also the Ordination Services, and the Articles of Religion. In 1911 the archdeacon published through the Society a grammar of the Tukurdh language. He is one of the very few good Tukurdh scholars ; knows the language practically as well as philologically, and has done most all the translations of Scripture and of Prayer Book into that language. He retired from the missionfield in 1905, and is living now at Winnipeg, Canada.

The first book ever printed in Slave was written by the Rev. William West Kirkby, and published in 1862, entitled : *Hymns and Prayers, for the Private Devotions of the Slave Indians of McKenzie's River.* By Rev. W. W. Kirkby. New York : Rennie, Shea & Lindsay. Title, reverse blank ; syllabic alphabet, p. 1 ; text (in syllabic characters, with headings in English), pp. 2-16. 12mo. Contents : Easy words, pp. 2-3 ; Morning Service, 3-5 ; Evening Service, 5-7 ; Sunday Service, 8-10 ; Watts's Catechism, 10-13 ; Ten Commandments, 14-16.

William West Kirkby was born at Hamford, Lincolnshire, England, in 1827. At the age of twenty a strong desire to

enter the mission field came into his soul, and he offered his services to the C.M.S. The offer was accepted, and he entered St. John's College, London, to prepare for his new duties. In May, 1852, a sudden call came for a teacher to go at once to Red River, and the Committee selected him for the post. He was ordained priest on December 24, 1854, by the first bishop of Rupert's Land, the Right Rev. David Anderson. He took charge immediately of St. Andrew's Church and parish at Red River, then the largest parish in the settlement. Here he remained for four years, having charge also of a model training school and superintending the work of education in the colony in those parishes which belonged to the C.M.S. In the meanwhile the Church had spread northward and westward to Fairford, Cumberland, Lac la Ronge, and the English River; and then, at a single bound, it went into the great Mackenzie Valley <sup>[4]</sup>. Archdeacon Hunter went thither in 1858 on an exploring tour, and the next year the bishop appointed Mr. Kirkby to take charge of that new work. He at once proceeded thither, and made Fort Simpson, at the junction of Liard and Mackenzie rivers, his headquarters. The first and most imperative task was the acquisition of the language, and then the erection of suitable buildings for church and school purposes. He was most successful in his own work, and carried the Gospel into the Arctic Circle and to Alaska. Here he learned the Tukudh language, a member of the Tinné family. From one of the Fur Company's forts, near La Pierre's house, he embarked on the Rat River, and went down the Porcupine River, a tributary of the Yukon. Two miles further up stands Fort Yukon. Upon Mr. Kirkby's return the work at the Yukon was given to Robert McDonald, as stated above. Mr. Kirkby remained at Fort Simpson and devoted much of his time to translational work. He collected materials for a grammar and a vocabulary for the use of others. In 1870 he was appointed archdeacon of York, Hudson's Bay, residing at York Factory, so that he could meet the Chipewyans of Churchill, a tribe numbering some five hundred and extending to the Great Slave Lake. Here he laboured for nine years, and then retired from the mission field to make a home for his children in the more



civilized world. He accepted the rectorship of Christ Church, in the village of Rye, near New York City, and died there September 5, 1907, aged eighty years.

Of the translational work which concerns us directly we mention here: A Manual of Devotion and Instruction for the Slave Indians of McKenzie River, by the Rev. W. W. Kirkby. [Seal of the "C.M.S." for "the Diocese of Rupert's Land."] [London:] Printed by W. M. Watts. . . . [1862]. Title, p. 1; text, in roman characters with English headings, pp. 2-65. 16mo. Two later editions, the one of 76 pages and the other numbering 86, were published at the beginning of the seventies of the last century.

In 1872 Mr. Kirkby compiled a similar manual in the Chipewyan language for the Indians of Churchill, 113 pages, 18mo. It was practically the same as the third edition of the manual for the Slave Indians, "transliterated into Chipewyan as spoken at Churchill, 3,000 miles from McKenzie's River" (Kirkby). Another edition, put out a few years later, contained 148 pages.

In 1879 (?) the S.P.C.K. published for the archdeacon: Portions of the Book of Common Prayer, Hymns, etc., in the Chipewyan language. . . . Printed, at the request of the Bishop of Rupert's Land [the Right Rev. Robert Machray], by the S.P.C.K. . . . London. [1879?] Title, reverse, syllabic alphabet; text (in syllabic characters, with English headings), pp. 3-195; Colophon, p. 196. 16mo. Another edition appeared in 1881, 160 pages. Text in syllabic characters, with headings partly in syllabic characters and partly in English and Latin. 16mo. Other translations of the archdeacon into Chipewyan are: Hymns, Prayers and Instructions, 1881 (92 pages, 16mo), text in syllabic characters, with English headings; The New Testament, London, 1881, British and Foreign Bible Society, 396 pages, 8vo.

One of the greatest names in the missionary history of the north-west of the American Continent is that of Bishop Bompas. William Carpenter Bompas was born in London, England, in 1834. As son of a serjeant-at-law he intended to follow his father's profession, and studied law. He soon

changed and took Holy Orders. He was ordained deacon in 1859 by the Right Rev. John Jackson, bishop of Lincoln. After serving several curacies in this diocese, he came to Canada in 1865 as a C.M.S. missionary, and received priest's orders from the bishop of Rupert's Land. In 1874 he was summoned to England to receive episcopal consecration as bishop of Athab(p)asca. In 1884, when the present diocese of Mackenzie River was portioned off from that of Athab(p)asca, he chose this new diocese, the Right Rev. Richard Young becoming bishop of Athab(p)asca. In 1891 he moved still further west, and became the first Bishop of Selkirk (Yukon), embracing the regions north of Caledonia and west of the Rocky Mountains. "The Great Apostle of the North" died in 1906, at Carcross, on the Upper Yukon, while bishop of Selkirk.

"Bishop Bompas was one of the apostolic men of Canada, who commenced his work in the Far North on Christmas Day, 1865, and who, from that day to his resignation of the Diocese of Selkirk, in the autumn of 1905, only twice left the mission field. Brave old soldier of the frozen North! He ever went to the farthest outpost of the Church, and on each occasion, when his vast diocese was divided, he chose the more distant and inhospitable district as his field of labour, becoming successively Bishop of Mackenzie River and of Selkirk. His marvellous self-denial and heroic fortitude have won the admiration and love of all friends of missionary enterprise" [5].

Bishop Bompas began his literary work with several primers, all of which were printed by Gilbert & Rivington, London. We mention here: A Beaver Indian primer, 36 pages, 16mo; Chipewyan primer, 36 pages, 16mo; Dog Rib primer, 22 pages, 16mo; Tinné primer, 76 pages, 16mo, and a Tukudh primer, 55 pages, 16mo. These were all printed at the expense of the S.P.C.K. They contain translations of portions of the Book of Common Prayer, Hymns and other materials for religious instruction.

In 1879 the Venerable S.P.C.K. published: Portions of the Book of Common Prayer, Hymns, etc., in the Chipewyan language. By Archdeacon Kirkby. Adapted for the use of the Slavi Indians by the Right Reverend W. C. Bompas, D.D., Bishop of Athabasca. Title, reverse, syllabarium; text in syllabic characters with headings in English, pp.

3-175 ; colophon, p. (176) ; 16mo. Contains Morning and Evening Prayers, Litany, Prayers, Holy Communion, Hymns, Scripture Lessons, Catechism. The same was also issued in roman characters in 1882, same number of pages and size. In 1889 the S.P.C.K. published an (undated) edition of : Lessons and Prayers in the Tenni or Slavi language . . . compiled by W. C. Bompas. 81 pages, printed in roman characters. A similar volume in syllabic characters, with illustrations, appeared in 1892, 126 pages.

In 1891 was issued :

- \* Part of the Book of Common Prayer, . . . Translated into the language of the Chipewyan Indians of the Queen's Dominion of Canada, by the Ven. Archdeacon W. W. Kirkby, D.D. Adapted to the use of the Tenni Indians of Mackenzie River by the Right Rev. W. C. Bompas, D.D., Bishop of Mackenzie River. . . .

Title, reverse blank ; contents, reverse blank ; in all, four pages. Text (mostly in Chipewyan, roman characters, with headings and instructions in English), pp. 1-276. 16mo. It begins with the Morning Prayer and ends with the Communion.

In 1905 the Society published an edition, in syllabic characters, of : Part of the Book of Common Prayer . . . Translated into Ténni ; (4), 196 pages, fcap. 8vo. It contains much the same matter as the edition of 1891, but it omits the Old Testament Epistles, the liturgical Epistles and Gospels. The rubrics are in English. This edition was probably the joint work of Bishop Bompas and of the Right Rev. William Day Reeve, D.D., bishop of Mackenzie River, 1891-1907, and at present assistant Bishop of Toronto.

Bishop Bompas wrote also books and tracts in the Algonquian languages, as well as a primer in Eskimo. He devoted a large part of his time to the mission work among the Beaver Indians on Peace River. We mentioned above his Beaver Indian primer. This primer was reprinted in 1880, entitled : Manual of Devotion, in the Beaver Indian dialect.

Compiled from the manuals of the Venerable Archdeacon Kirkby by the Bishop of Athabasca, for the use of the Indians in the Athabasca Diocese. . . . London: S.P.C.K. [1880]. 48 pages, in syllabic characters. 16mo.

The work among the Beaver Indians was ably continued by the Rev. Alfred Campbell Garrioch. He was born in St. Paul's Parish, Red River Settlement (or Manitoba), in 1848. He studied for three years at St. John's College, Winnipeg, and was engaged in 1874 as schoolmaster by Bishop Bompas for the C.M.S. He spent the winter of 1875-76 as a student with the bishop at Fort Simpson, and was then ordained deacon. In 1876 he established a mission of the C.M.S. at Fort Vermilion, under the name of Unjaga Mission. He subsequently visited Canada and England, where he had his translations printed. In 1886 he returned to mission work among the Beaver Indians of Peace River, at Dunvegan. In that year he was ordained priest by the bishop of Athabasca. In 1892 he returned to Manitoba, and retired in 1905 from active work, settling at Portage-la-Prairie (Portage La Prairie), Manitoba.

Mr. Garrioch translated for the use of the Beaver Indians the Gospel according to St. Mark (1886), and compiled a vocabulary of the Beaver Indian language (1885). He edited in 1886 a Manual of Devotion in the Beaver Indian language . . . London: S.P.C.K. . . . 1886. (8), 87 pages. The text is in syllabic characters, with some headings in English and Latin. Contents: Morning and Evening Prayer; Prayers, etc.; Watts's First Catechism; Grace, Ten Commandments, Prayers; Hymns, and selections from Scripture.

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[<sup>1</sup>] So called from the Athapascan waters traversing their domain.

[<sup>2</sup>] Called thus after Sir Alexander Mackenzie (1755 ?-1820), who descended the great river in 1789.

[<sup>3</sup>] The Chipewyans must not be confounded with the Chippewas or Ojibways, who belong to the Algonquian stock. See above, Chap. LXVII.

[<sup>4</sup>] See also Sarah Tucker, *The Rainbow in the North*, London, 1851.

[<sup>5</sup>] S.P.G. Annual Report for the year 1905 (London, 1906), p. 183.



## CHAPTER LXXII

## THE ATHAPASCAN FAMILY, II

THE American Church began work in Alaska in 1886 with a school at St. Michael, on the coast (Eskimo). This school was removed the following year to Anvik, on the Yukon, in charge of the Rev. and Mrs. Octavius Parker and the Rev. John Wight Chapman. Parker retired in 1889, while Chapman is still at work in Anvik. In 1890 a mission school was started at Point Hope (Eskimo) under the Rev. John B. Driggs, M.D., and about the same time another among the Tanana Indians in the middle Yukon Valley, by Archdeacon and Mrs. Thomas Henry Canham, of the Church of England.

The Tanankutchin ("mountain people") are an Athapaskan tribe in Alaska, which hunts throughout the basin of Tanana river and has its villages along the upper stream. To these people ministered the Rev. Jules Louis Prevost, M.D., from 1891 to 1906. Prevost graduated from the Philadelphia Divinity School and was ordained deacon in 1890, and priest in 1891. He worked in his mission with great faithfulness and built up a strong Indian congregation, of which he was the beloved leader until his retirement in 1906 to take a course in medicine.

In 1901 Dr. Prevost published : Cilicu | Whutana kunacuyit | Tatluonu khuyu whukainiwhulit | kowhulud bu Khutitash | Towhutotuwon cithlotaltan yilh. 36 pages, 12mo. Title, reverse blank. Preface, p. 3, reverse blank. Orthography, pp. 5-6. Pp. 7-31 contain 35 hymns, of which 18 were not translations. The publication is a hymn book for the Indians at the mouth of the Tanana, on the Yukon. It took the place of former ones, now entirely out of print. It is based on a small collection of translations by the Venerable Archdeacon McDonald, published at Winnipeg in 1886. In 1894 Prevost printed a pamphlet of sixteen hymns, translations of the Venerable Archdeacon Canham

and of Prevost. All of these are reprinted in the 1901 book. Added to these hymns is a translation of the Apostles' Creed, of the Lord's Prayer, and of the Ten Commandments.

Six years later, in 1907, Prevost printed : Culic | Whutana kunacu yit | Tadluonu Khuvu Whukainiwhulit | Kowhulud bu Khudidash | Dowhudoduwon Cithlotalton Yilh. A literal translation is : Hymns | people language in | Apostles their Creed | the Lord His Prayer | Commandments Ten with. (32) pages, 12mo. Title-page, reverse, Orthography. Pp. 3-23 contain thirty-five hymns. P. 24 is blank. Then follows a Catechism, pp. 25-32. In 1908 the same missionary published, through the New York Bible and Common Prayer Book Society, "The Form of Reinstatement of a Penitent." 5 pages, 12mo.

In conducting public services the missionaries to the Yukon river Indians were obliged for years to use manuscript copies of the Liturgy, and they were greatly hampered in their work, only a few of these written services being in circulation. At the request of Bishop Rowe, the New York Bible and Common Prayer Book Society printed, in 1908, a service book prepared by Dr. Prevost <sup>[1]</sup>. The book has the following two titles on the same page :

\* Service Book : | Being parts of the | Book of Common Prayer | set forth for use in the | Dialect of the Qliyukuwhutana Indians | at the | Mission of Our Saviour | Tanana, Alaska. || Denatla | Cughalyo ghunīt buyī khutsukhu- | dīdayi, whukōneltuni | Cūn, culic yilh, | Qliyukuwhutana Kunaju yīt, | Mission of Our Saviour, Tanana, Alaska. | Printed and published by | the New York Bible and Common Prayer Book Society, 1908.

109 pages. Paper,  $4\frac{7}{8} \times 7\frac{3}{8}$  inches. Printed in long lines. A literal translation of the Tanana title reads : Book Congregation for it in Pray-ers, Laws [or Commandments]. Also, Chants with- | Qliyukuwhutana language in. P. 2, *i.e.*, the reverse of the title-page contains the certificate of Peter Trimble Rowe, Missionary Bishop of Alaska, dated : Epiphany Mission, Valdez, Alaska, November 17, 1907. P. 3 has some rules on "Orthography" ; p. 4, blank. The

main headings are in English and in Tanana. Running headlines and sub-headings in English. Contents: Morning Prayer, pp. 5-23; Evening Prayer, 24-39; the Litany, 40-47; the Collects, 48-52; the Communion, 53-77; the Ministrations of Public Baptism, 78-85; Catechism, 86-94; Form of . . . Matrimony, 95-98; Burial of the Dead, 99-109 <sup>[2]</sup>.

Ingalik, Ingilik (= having louses' eggs) is an Eskimo name for Indian, applied to the Kaiyukhotana, a Tĕn'a (Tinnéh, Déné) tribe of Yukon river, and extended by the Russians to all Kaiyukhotana, sometimes even to all Athapascan tribes in general. The tribe, numbering in 1900 about 600, lives in about twenty villages. They are the most western Athapascan tribe of Alaska, living on the banks of Yukon river between Anvik and Koyukuk rivers. The dialect is in use at Anvik and Koserefski, and on that portion of the lower Innoko which was for a long time known as the Shageluk slough, except at one village, Hologochakat. It is also used with but little variation in the Indian villages of the Kuskokwim, from Vinisale southward, until the Innuvit villages begin.

A translation of the "Order for daily Morning Prayer" [New York], 11 pages, paper,  $5\frac{5}{8} \times 8\frac{3}{4}$  inches, long lines was printed for Mr. Chapman. Reverse of title blank; text, pp. 3-11. Headings and subheadings in English. The pamphlet was printed by A. G. Sherwood & Co., New York City, in 1896.

A copy of the translation was sent to the author by Mr. Chapman, who at the same time stated that:

"The translation was made in December, 1895, by the Rev. John Wight Chapman and Paul Hasyan (native), and later a revision was made by Mr. Chapman and Isaac Fisher (native). So far as I am aware this is the first publication in the dialect in use in Anvik. . . . Some errors went into print which I hope to correct in a future revision which is now in course of preparation. The publication will include much more than the service for Morning Prayer. Besides this translation, I have prepared a translation, now ready for print, of the gospels for the Sundays and greater festivals and fasts of the Christian year; also, I have a good deal of material in manuscript which needs revision before it is published" <sup>[3]</sup>.

[<sup>1</sup>] See Lowndes, Vol. II, pp. 903, 904.

[<sup>2</sup>] Dr. Prevost is, at present, rector of St. Paul and St. Peter, Glen Loch, Chester Co., Pa. A copy of the service book and of the other publications of Dr. Prevost, together with a literal translation of the Indian titles has been furnished by the translator. All these publications are now out of print.

[<sup>3</sup>] Letter, dated Anvik, Alaska, October 8, 1912.

## CHAPTER LXXIII

### THE TSIMSHIAN FAMILY

THE Tsimshian [<sup>1</sup>] (Chimmesyan) language is spoken on the coast of northern British Columbia and in the region adjacent to Nass and Skeena rivers. On the islands off the coast the Tsimshian nation occupies the region southward as far as Milbank Sound.

Three principal dialects may be distinguished: the Tsimshian proper, which is spoken on Skeena river and on the islands further to the south; the Nîsqá<sup>2</sup>, which is spoken on Nass river, and the Gytshan, spoken on the upper course of Skeena river.

We have reviewed, in Chapter LXX, the story of Mr. Duncan and Metlakatla and the subsequent emigration of the colony to New Metlakatla, Alaska.

Bishop Ridley, of the diocese of Caledonia, sent from Metlakatla to London a Tsimshian translation of the Liturgy, the joint work of himself and Mrs. Ridley. It was published by the S.P.C.K. in 1892, entitled:

\* Shāōnshkgum | Shagait Gigiengwaklthit, | dīlth  
wila ontk ga | Sacramentsit, | dīlth gik Nagazāout |  
Hoiyā dit dīlth Wilalau churchit, | nīwālda hoi |  
Churchum Englandit. | [Portions of the Book of  
Common Prayer in the Zimshian language.]

{1}, 218 pages, fcap. 8vo. Title-page, reverse blank. Printed in double columns. There is no Table of Contents



The book contains neither the Psalter nor the Ordinal. Running headlines and other headings are sometimes in English, instead of in Tsimshian<sup>[2]</sup>.

William Ridley was born in 1836. He entered the C.M.S. College at Islington in 1863. From 1866 to 1870 he was C.M.S. missionary in Peshawar and Afghanistan. After a year's residence in Germany, as chaplain of the English church at Dresden, Ridley returned to England. In 1879 he was consecrated the first lord bishop of Caledonia in St. Paul's Cathedral, London, by the archbishop of Canterbury. Arriving in his diocese he found that the language had not yet been reduced to writing and he set himself to work as soon as possible to supply this deficiency. He retired from his bishopric in 1904 and returned to England where, from 1908, until his death, March 25, 1911, he was rector of Compton Valence, Dorchester, Dorset. At present almost all the Tsimshian Indians use the English language, and no further translations will be required.

In 1865 the Kincolith Mission was established among the Nishga (Nîsqá<sup>e</sup>) branch of the Tsimshian, on Nass river, by the Rev. Robert Reid Arthur Doolan; and a few years later another one was founded higher up on the same river. In 1890 James Benjamin McCullagh was ordained deacon and priest, and has been stationed since that time at Aiyansh, Nass river, as a C.M.S. missionary. His work among the Nishga Indians was very successful. For the use of his parishioners he published, through the S.P.C.K.: A Nishga version of portions of the Book of Common Prayer (Shaons-gum Limik). London . . . [1890]. 79, 14 pages, 16mo. It comprises the Morning and Evening Prayer, the Litany, and the Communion Office. The 14 additional pages contain a selection of hymns. McCullagh is also the author of a Nishga primer and the translator of the Gospel according to St. John into Nishga.

Haida (*Xa'ida* = people) is the native and popular name for the Indians of the Queen Charlotte Islands, British Columbia, and of the south end of Prince of Wales Island, Alaska, comprising the Skittagetan family. The Haida,

Tlingit and Tsimshian peoples should be grouped together on the ground of physical characteristics. Language and social organization indicate still closer affinities between the Haida and the Tlingit.

Nearly all of the Haida, numbering some two thousand five hundred people, are Christians. The Church of England shares its work with the Methodists at Skidegate, British Columbia, and with the Presbyterians at Howkan, Alaska.

In 1876 the Rev. William Henly Collison began work among the Haida at Massett, on the north end of the Queen Charlotte Islands. He graduated from the C.M.S. College at Islington in 1873, and was ordained deacon and priest in 1878 by the bishop of Athabasca. He was missionary at Metlakatla from 1873 to 1876, and from 1879 to 1898. At Massett he was stationed from 1876 to 1878. Since 1891 he has been archdeacon of Caledonia.

For the instruction of the Haida Indians the S.P.C.K. published: *Old Testament Stories*, by the Rev. Charles Harrison, who was stationed at Massett as a C.M.S. missionary for a number of years. He also translated the Gospel according to St. Matthew, printed in 1891; the first book in Haida ever published. It contains a key to the sounds of the letters.

The Rev. John Henry Keen, C.M.S. missionary at Metlakatla, translated into Haida many books of the Old and the New Testament. He also wrote a Haida grammar, 1905, and translated into Haida portions of the Book of Common Prayer, published by the S.P.C.K. in 1899. 39 pages, fcap. 8vo. The portions translated are the Morning and Evening Prayers, the Litany, Prayer for All Conditions of Men, and the General Thanksgiving. P. 4 contains: "System of spelling here adopted."

Owing to the rapid decrease of the Haida people, printing in Haida has been discontinued at present.

Keen graduated from the Islington C.M.S. College in 1873. He was stationed at Moose Fort, Hudson's Bay, from 1875 until 1882. He then returned to England for several years. In 1890 he went out to Massett as a missionary. He has been stationed at Metlakatla since 1899.

[<sup>1</sup>] The word consists of two parts "zim" and "kshian," *i.e.*, on the Kshian, the Indian name for the Skeena river.

[<sup>2</sup>] A very severe criticism of this translation is printed in Arc-tander, *The Apostle of Alaska*. The story of William Duncan, pp. 363, 364.

## CHAPTER LXXIV

### ESKIMO TRANSLATIONS

THE Eskimo [<sup>1</sup>] language is spoken by about forty thousand individuals, who live in small groups on the northernmost shores of America—from Alaska to East Greenland. Their territory extends south of Bering Sea, and includes the easternmost point of Asia. Since the main groups have been separated for at least six hundred years, it is but natural that their language should have split up into a number of dialects: There are five main dialects: (1) Greenland; (2) Labrador; (3) Baffin Land; (4) Aleut; (5) Alaska. The dialectic differences are important, although not so extensive as to obscure the identity of the Eskimo languages of Alaska and of Greenland. The dialects of Western Alaska differ from the Greenland dialects about as much as English and German, or English and French, differ from each other. The dialects of Western Alaska, again, differ essentially from the Eskimo dialect which is spoken at the mouth of the Mackenzie river; and yet they all have certain peculiarities in common which show that genetically they belong together.

The Moravian Mission in Greenland, the land of desolation, on the edge of the everlasting glacier ice, was founded in 1733. Two brethren, detailed by Count Zinzendorf, set out as missionaries for Greenland, and after six years of toil they saw the reward of their labours in the baptism of their first convert. The mission became very helpful to those on the Labrador. One of the superintendents of the mission was Christoph Michael Koenigseer, stationed on Greenland from 1773 to 1786. While there he translated into the Eskimo language the Moravian hymn book, which was

published at Barby, in Saxony, one of the chief places of the *Unitas Fratrum*. This hymn and service book is entitled: \*Tuksiautit | attuagækset | illageennut | innuit nunnænnnetunnut. | [Printer's design] | Barbime, 1785. 304, (32) pages. Sigs. A—X in eights. Paper, 4 × 7 inches. Title, reverse blank; A2 and A3, four pages, contain: "Inhalt dieses Gesangbuchs, nach den Materien, wovon die Lieder handeln." Headings and the notation of tunes are also in German. Sigs. U and X (16 ff.) contain: "Register ueber alle in diesem Gesangbuche enthaltene Verse." Pilling, in his *Bibliography of the Eskimo language*, p. 94, col. 1, declares "the headings Danish (German letter)" and states: "Leclerc says probably by Paul Egede." He adds, however, "The work bears no such indication." It is not by Paul Egede (1708–89), the early Danish missionary among the Greenland Eskimo, and son of Hans Egede (1686–1758), the apostle to the Greenlanders. While Paul Egede translated the New Testament into the Greenland language, he is not the translator of this hymnal, both he and his father being rather antagonistic to the Moravian mission. A free translation of the Eskimo title is: "Psalms for the use of the congregations that are in the country of the Eskimo." In *Fortsetzung von David Cranzens Bruederhistorie*, the author Johann Konrad Hegner (Dritter Abschnitt, von Synodo 1782 bis zum Synodo 1789), 1804, pp. 46, 47, states distinctly that the Moravian missionary, Koenigseer, translated into the Eskimo language the Moravian hymnal, which was published at Barby in 1785. A brief biography of Koenigseer is found in [Jeremias Risler], *Erzaehlungen aus der alten und neuen Geschichte der Bruederkirche*. Zweyten Theils, zweyter Abschnitt. Barby, Schilling, 1803, pp. 197–200. Koenigseer was born in 1723, in Thuringia, and died in Greenland, May 30, 1786. He had studied at the University of Jena, and was one of the philologically best equipped among the Moravian missionaries.

The Moravian mission could only cover a part of the land of the Eskimos. Other sections remained untouched for years to come. In the autumn of 1822 Captain (later Sir) John Franklin (1786–1847) returned from one of his great Arctic expeditions, and came to the C.M.S. urging it



to extend its work to other Indian tribes scattered over those vast regions, particularly pressing the claims of the Eskimo. But many years again rolled by before these extensions could be undertaken. Bishop Bompas and Robert McDonald worked and travelled for a time among the Eskimo of the Arctic coast. In 1876 a young sailor, Edmund James Peck, was sent to live among these northern people, the Eskimo of Hudson's Bay. On the Atlantic coast of Greenland and in Labrador the Moravians, as said before, had long worked nobly, but they had never crossed the snow-clad wastes of the shores of Hudson's Bay. Peck was keenly desirous of being sent to the wildest and roughest mission field, and had offered himself to the C.M.S. He was warmly received by Bishop Horden, who had long been asking for just such a mission worker. Almost immediately he started out for Little Whale river, carrying with him two or three books in Eskimo prepared by the Moravians. With these and an Indian interpreter, named Adam, he set to work. After a year's stay he returned to Moose, spent the winter in study, and was ordained by Bishop Horden in 1878. From 1876 until 1885 Peck laboured with much blessing among the Eskimo of the Great and Little Whale rivers, which flow into Hudson's Bay. He was the first Englishman to cross the savage tracts between that inland sea and the Bay of Ungava. In 1885 he transferred to Fort George, and thence, in August, 1894, to Cumberland Sound, on Blacklead Island—an "end of the earth," visited but once in two years by the Peterhead whaling brig *Alert*. There he built with whale jaws and sealskin the "tabernacle in the wilderness," preached the Gospel, and taught his people to read.

For the instruction of his parishioners Peck translated portions of the Holy Scripture (1878). It was the first publication in the Eskimo language in which the syllabic characters were used. Three years later, in 1881, appeared : Portions of the Book of Common Prayer, together with hymns, addresses, etc., for the use of the Eskimo of Hudson's Bay. By the Rev E. J. Peck, Missionary of the C.M.S. . . . S.P.C.K., . . . London, 1881. 90 pages, 16mo. Title, reverse blank ; syllabarium, p. 3 ; hymns, pp. 5-22 ;

portions of the Book of Common Prayer, 23-56 ; prayer for each day in the week, 57-66 ; Catechism and short addresses, 67-90. Printed in syllabic characters, with a number of changes in the characters from the 1878 publication. As stated before, Peck made an adaptation of the Evans syllabic system to the language of the Eskimo in his charge. An edition of 1902 reads :

- \* Portions of the Book of Common Prayer ; together with Hymns and Addresses in Eskimo. Translated by the Rev. E. J. Peck, Missionary to the Eskimo of Baffin's Land. Also Eskimo Hymns compiled by the Rev. W. G. Walton, C.M.S. Missionary to the Eskimo of the North-Eastern shore of Hudson Bay.

Reverse of title blank. Text entirely in lithograph script of syllabic characters ; not paged. Sigs. A—M in eights ; N 4 leaves. Since 1905 Mr. Peck has been at Ashe Inlet, Hudson's Straits, working among the Eskimo of Moosonee diocese.—William Gladstone Walton graduated from Islington College of the C.M.S. in 1889 ; was ordained deacon in 1892, and advanced to priesthood in 1894 by the bishop of Moosonee. He has been C.M.S. missionary at Fort George, Hudson's Bay, since 1892.

## CHAPTER LXXV

### SOUTH AMERICA

SOUTH AMERICA, for many decades the sadly "neglected continent" in mission work, has received to this day most inadequate attention, both from the Anglican Church, through the South American Missionary Society, and from other missions. For the purposes of this narrative only three of the many tribes of South America need be mentioned. These are : the Indians of British Guiana, the Lenguas, and the Yahgans.

1 *British Guiana*, the "land of the six peoples." During the Dutch possession of all Guiana the Moravians, those

ubiquitous evangelizers, made in 1735 a noble effort to convert the slaves and to reach some of the river tribes of Indians, the Arawaks and the Caribs. Their mission was totally destroyed in 1763 by the revolting negroes. Several later attempts of that devoted community were crushed out by hostile forces. In the Berbice district the Moravian missions were conducted from 1738 to 1812, when they were destroyed by bush-negroes, and were never renewed.

The first English effort for the benefit of the aborigines of Guiana was made by the C.M.S. in 1829, at Bartica, on the Essequibo. The mission was conducted by the Rev. John Armstrong <sup>[1]</sup>. He was succeeded by the Rev. Thomas Youd, for twenty-seven years a faithful evangelist. The Rev. John Henry Bernau, a Basle man, who had received additional training at Islington College, took charge of the parent mission at Bartica Grove in 1836. For eighteen years Bernau laboured zealously—until 1855, when the mission closed. It was afterwards taken over by the S.P.G., which still mans the mission. Bernau died in England in 1890, eighty-five years old.

The true apostle to the Indians of Guiana was the Rev. William Henry Brett (1818–86). He began work as a lay assistant to the Rev. Charles Carter, who, on account of ill-health, never entered upon the work of the mission. No more successful missionary work has been accomplished in any country or in any age than on the rivers of Guiana, and the prime agent throughout was Brett. He reduced to writing in Anglo-roman characters the language of four of the Indian tribes of Guiana, viz. : the Arawak, Acawoio, Carib, and Warau, and composed grammars and vocabularies of all of them. He translated, in addition, into the language of each of these four tribes the Lord's Prayer, the Creed, and the Ten Commandments, with a short catechism and brief prayers, chiefly from the Book of Common Prayer. These all were printed for him by the S.P.C.K. More of the Liturgy has thus far not been translated for the benefit of the Indians of Guiana, who, like all other Indians, are decreasing in number from year to year, counting at present less than eight thousand people. Brett's life and his great work among the Indians of Guiana has been admirably

described by Canon Fortunato Pietro Luigi Josa, whose Manual of Prayers for the benefit of his Hindi constituency in Guiana has been mentioned in Chapter XXVII, end.

Brett gave up his work in 1879. It was continued by the Rev. William Edward Pierce<sup>[2]</sup>, Rev. Charles Daniel Dance (died 1887), and the Rev. Walter Heard, canon of Georgetown since 1889, and four years later archdeacon of Berbice. His retirement in 1907, after thirty-seven years of faithful service among the Indians, was a great loss indeed. Heard's work among the Indians of the Demerara river is continued by the Rev. Frederick Louis Quick (born 1861), and Brett's work among the Pomeroon Indians—the oldest Indian Mission of the diocese—by the Rev. Freeman Harding, assisted since 1909 by the Rev. Edgar Filippo Charles Josa, son of Canon Josa.

Among the Caribs the work was continued by the Rev. John Farnham Laughton, who laboured at Stann Creek, British Honduras, from 1894–1902. After much study and perseverance he mastered the Carib language, and translated into it portions of the Book of Common Prayer, consisting of the Lord's Prayer, the Apostles' Creed, etc., printed by the S.P.C.K. He also translated into Carib, with the help of a Carib native, named Valesquez, the Gospel according to St. Mark (1896, 66 pages), and the Gospel according to St. John (1902, 87 pages).

2 *The Lengua Indians*.—Evangelistic work among the Indians adjacent to the Falkland Islands diocese, notably in Chili, Paraguay and the Argentine Republic, is carried on under the care of the Church of England South American Missionary Society, founded in 1844 by Allen Francis Gardiner (1794–1851), the sailor martyr and naval captain. In the year 1899 this society began mission work in the Paraguayan Chaco, at Villa Concepcion. An account of this mission is given by the pioneer missionary and explorer, W. Barbrooke Grubb, in his recent book: *An Unknown People in an Unknown Land*: an account of the life and customs of the Lengua Indians of the Paraguayan Chaco. The book deals almost exclusively with the early years of the author's life and work among the Lenguas. This work has been in every respect so excellent and remarkable, that



the Paraguayan Government appointed Grubb as the official *Comisario General del Chaco y Pacificador de los Indios*. The mission has been superintended by the Rev. Percy Reginald Turner in the field, and by the first two bishops in the Falkland Isles as visitors.

Mr. R. J. Hunt has been almost entirely responsible for the compilation of a large dictionary and for all translation work, having devoted fifteen years to the study of the peculiar and comprehensive language of the Lenguas.

Lengua (Spanish=tongue) is a nickname given to the Indians, known in the eighteenth century as "Mascoy," because they take pride in having their lower lip as widely perforated as possible, thus appearing from afar like the shape of a tongue hanging out. The language of the Lenguas, the Guaraní, was reduced to writing by the Jesuit Father Ruiz de Montoya, one of the members of the Order which began a mission to the Indians of Paraguay in 1579.

The tribes known as Lengua, Angaité, Mascoy, Sanapaná, Guaná, belong to the Machieú stock, a branch of the great Nu-Arwak group, which is widely spread over the centre of South America, extending from Paraguay to the West Indies, where they are found mixed up with the Caribbic stock.

The Book of Common Prayer, almost complete, the Four Gospels, portions of the Epistles and Genesis, have been translated and printed; as well as a small hymnal set to familiar tunes.

The translation of the Liturgy has the following title:

- \* Nimpasmo | Nimpaiwa Nelmathnangkama. | Oración Comun. | Portions of the Book of Common Prayer in the Lengua Language, as spoken by a tribe of Indians of the Paraguayan Chaco. London. S.P.C.K., 1907.

171 pages, fcap. 8vo. P. 3 contains "Índice." The Prayer Book begins (p. 5) with *El órden de la Oración Matutina* and ends with *La purificación de las mujeres* (p. 131). An Appendix (pp. 135-171) contains: I, *Unas Oraciones y Acciones de Gracias, y Himnos*; and II, *Epístolas y Evangelios que se pueden usar en la Santa Comunión*.

3 *The Yahgan Indians*.—In the language of the Yahgan Indians the S.P.C.K. has thus far published the Lord's Prayer and the Creed, printed on large sheets (1889); but a translation of the Liturgy is now being prepared and will soon be published.

The Yahgans<sup>[3]</sup> are Darwin's "miserable and degraded savages," the true aborigines of the archipelago Tierra del Fuego, occupying the central islands.

The action of the Argentine authorities and the pressure of immigration are driving the natives into the interior, and their numbers are diminishing. This is, therefore, another instance of Christian missions ministering the consolations of religion to a decaying race of men. Descriptions of Yahgans, favourable and unfavourable, may be found in Keane's work on *The World's People*, New York, 1908, pp. 301-306. The author lays stress on the general progress in the civilization of this tribe as due to the beneficent action of the English missionaries in recent years. Their language, comprising no less than 30,000 words, differs from all other Indian languages of South America.

An excellent description of this tribe is also contained in Carl Skottsberg's *The Wilds of Patagonia*, chapter vi, "A dying race," pp. 91-103. The author is of the opinion (p. 103) that the gathering of the Yahgans, accustomed for centuries to roaming on land and on sea, into missions is hastening the final disappearance of the tribe.

The English mission station was formerly installed at Tekenika<sup>[4]</sup> Bay. Some time ago it was removed to a place in Douglas Bay, on Navarin Island, opposite its former location. In both places the English missionary, the Rev. James Williams, ministers to the remnant of one hundred and seventy souls. Williams is a practical man, and the Indians have confidence in him. He speaks their language fluently.

Valuable observations on the habits and the language of these Indians were made by the late Rev. Thomas Bridges, of Ushuaia, the capital of Tierra del Fuego, through which we possess a fairly complete account of this people. Their language appears to have been reduced to writing by the Rev. George Packenham Despard, formerly secretary of the

Patagonian Missionary Society. He used for this purpose the phonetic system introduced by Alexander John Ellis (1814-90). Despard was in Patagonia from 1854 until 1862, when he and his wife returned to England. The same system was adopted by Thomas Bridges, in his lifetime the greatest authority on matters Fuegian. Bridges went out as a boy to the Falklands in 1856 with Despard, and mastered the Indian speech with boyish facility. He was ordained in England about the year 1867, and returning to Ushuaia began his linguistic task. He translated the Gospel according to St. Luke, and also the Acts of the Apostles. Both were published in 1881 by the British and Foreign Bible Society. He wrote a grammar and compiled a dictionary containing 32,430 words of a language which the great naturalist Darwin had described as "scarcely deserving to be called articulate." A memorable figure under Magellan's clouds was this solitary possessor of a language, who held, as it were, the spiritual life of a people in the scored and ruffled leaves of his version. Mr. Bridges retired in 1887. He took land, and settled with his eight children among the natives, whom he wished to keep about him. Returning home in 1898, after a short visit to Buenos Ayres, he fell ill, and was taken back to the city, where he died in October of the same year <sup>[5]</sup>. A good description of Mr. Bridges' settlement, carried on after his death by two of his sons, is given in Skottsberg's volume, mentioned above.

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[1] On the Rev. John Armstrong and the Church in South America, see also *The Guardian*, October 18, 1912, pp. 1,328, 1,329. He had been sent originally to Buenos Ayres on behalf of the British and Foreign Bible Society. Canton, Vol. II, pp. 85-89.

[2] Pierce, his wife, three of his four children and his maid-servant were drowned, September 23, 1881, in the Maraheah Falls of the Essequibo river.

[3] Yahgan for yamana = "people," "men," "individuals."

[4] A name given to the Yahgan tribe by Commander Robert Fitz-Roy, of H.M.S. *Beagle*.

[5] See Canton, Vol. IV, pp. 135, 136; Vol. V, p. 336.

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1601-1700.

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- 1645. First translation into the Dutch language.
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1700-1800.

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- 1820. Rolandi's Italian translation.
- „ First Sinhalese version.
- „ Ceylon-Portuguese rendition of portions of the Liturgy.
- 1821. Bagster's polyglot edition, including Blanco White's classic Spanish, Kueper's German, and other new or revised texts.
- 1823. First English and Welsh edition.
- 1826. Ceylon-Portuguese translation of the whole Prayer Book.
- 1827. Eastern Armenian version of portions of the Liturgy.
- „ First edition of translation in the Cotta (Sinhalese) style.
- 1828. Lee's Persian version of portions of the Prayer Book.
- „ Rottler's version of the Tamil Prayer Book.
- 1829. First edition of Morrison's Compendium in Chinese of the Liturgy.
- 1830 [1838]. Malayālam translation.
- 1831. G. F. Nott's new Italian version.
- „ Revised Sinhalese Prayer Book.
- 1833. Maori portions of the Liturgy.
- „ Hebrew translation of Morning and Evening Prayers, etc.

- 1833. Morton's Bengali version of Morning and Evening Prayers.
- 1835. Marāthī translation, by J. B. Dickson.
- 1836. Polish Service Book.
- „ Czerskier's Hebrew version, first edition.
- 1837. Arabic translation, by Mill and Tytler.
- 1838. Joseph Bosworth's new Dutch version.
- „ Leeves' Modern Greek translation.
- „ Conolly's Kanarese rendition.
- „ (& 40). Maori translation.
- 1839. Lucena's revision of the Spanish text.
- 1840. Fāris ash-Shidyāk translates Liturgy into Arabic.
- „ Bengali version of nearly the whole Prayer Book.
- 1842. The fifth edition of the Mohawk translation, revised by Nelles and Hill.
- „ Howell's Telugu version.
- „ Fjellstedt's Turkish translation.
- „ Isenberg's Amharic text of the Liturgy.
- 1843. Gujarātī Morning and Evening Prayers, with the Offices of Baptism.
- 1844. Judæo-Spanish translation, by J. B. Cohen.
- „ (& 49). Revised editions of the 1695 Portuguese text, and often.
- 1845. Schlienzy's Maltese-Arabic Prayer Book.
- 1846. First edition of O'Meara's Ojibway (Chippewa) translation.
- 1847. Southgate translates Liturgy into Western Armenian.
- „ Munsee (Delaware) version of portions of the Prayer Book, by Flood.
- 1848. First complete edition of Maori translation.
- 1849. Repp's Danish translation.
- „ A Teloogoo translation . . . by Hunt.
- „ Bishop Boone's Morning and Evening Services in the Shanghai dialect.
- 1850. Adjai Crowther's Yoruba translation of portions of the Liturgy.

## 1851-1900.

- 1851. J. A. Jetter's New German translation.
- 1852. Juan Calderon's revision of the Spanish version.
- 1853. Revised edition of the Ojibway Prayer Book.
- 1854. Ningpo Morning and Evening Prayers.
- „ Horden's translation of a portion of the Liturgy into the Cree language.
- „ Ki-Suahili Morning and Evening Prayers, by Krapf.
- 1855. Archdeacon Hunter's Cree Indian translation in roman characters.
- „ Book of Common Prayer in the Hongkong dialect.
- 1856. Zulu translation of portions of the Prayer Book.
- „ Hunter's Cree Indian version, in syllabic characters.
- 1857. Malay portions of the Liturgy, by Bishop McDougall.
- 1859. Book of Common Prayer in the language of the Moose Indians, Horden's translation, in syllabic characters.



1859. The same translator's edition of Cree Indian Prayer Book in syllabic characters.
- „ J. H. A. Duport's Susu version, first edition.
1860. Portions of the Prayer Book in the language of the Land-Dyaks.
1861. Saulteux Indian version of portions of the Liturgy in syllabic characters.
1862. Hawaiian translation.
- „ W. W. Kirkby's Slave-Indian Hymns and Prayers in syllabic characters.
1863. Overbeck's revision of Jetter's German translation.
- „ Morning and Evening Prayers in Burmese.
1864. Malay portions of the Liturgy, by Gomes.
- „ Malagasy translation of portions of the Prayer Book.
1865. Sea-Dyak Morning and Evening Prayers, Litany and Communion Service.
- „ Land-Dyak Morning and Evening Prayers, Litany and Communion Service.
- „ Xosa-Kafir translation, by Canon Woodrooffe and others.
- „ First edition of Bright and Medd, *Liber precum publicarum*.
- 1866-71. Callaway's Zulu-Kafir translation.
- „ Trumpp's Persian version of portions of the Prayer Book.
1867. Revised edition of the Hawaiian translation.
1868. Portions of the Prayer Book in Mota.
- „ Tem(ne) select portions of the Liturgy.
1870. Bishop Steere's Suahili rendering of Morning and Evening Prayers.
- „ -73. Whitley's Hindi translation of portions of the Liturgy.
1871. Assamese version, by Hesselmeier.
- „ Isuama-Ibo translation of portions of the Prayer Book.
1872. Mandarin rendition by Bishops Burdon and Schereschewsky.
1873. Tukudh portions, by Robert McDonald.
1874. Morning and Evening Prayers in Hangchow colloquial.
1875. Serolong translation of portions of the Liturgy, by Mitchell.
1876. Portions of the Prayer Book in the Walurigi dialect of Oba.
- „ Ho portions, translated by F. Krüger.
- „ Revised and enlarged Burmese portions of the Liturgy.
- „ Suahili version of portions of the Prayer Book.
- „ [& 77]. Cree Indian translation, in roman characters.
1877. Morning and Evening Prayers, etc., in Sgau Karen.
- „ Malagasy translation of the whole Prayer Book.
- „ Sesuto portions of the Liturgy.
1878. Cantonese Book of Common Prayer, by A. B. Hutchinson.
- „ -80. Neklakapamuk-Indian version of portions of the Liturgy.
- „ -83. The Prayer Book in Japanese. Part I [1878], II [1883].
1879. First edition of Bishop Crowther's translation of the whole Liturgy into Yoruba.
- „ Bishop Selwyn's Mota version.
- „ Bishop Bompas translates portions of the Liturgy into Slave-Indian, printed in syllabic characters; and issued, in 1882, in roman characters.
- „ (?) & 81. Chipewyan version of portions of the Liturgy, and Hymns, by W. W. Kirkby, in syllabic characters.

- 1880. Mëgërdich issues Armeno-Turkish translation.
- „ (& 81). Bishop Horden's Ojibway version in syllabic characters.
- 1881. Canon Josa's Hindi manual of prayers.
- „ Portions of the Book of Common Prayer, together with hymns, for Eskimo of Hudson's Bay.
- 1882. First edition of Canon Bruce's Persian translation.
- „ Enlarged edition of Prayer Book in Burmese.
- „ Portions of the Liturgy in the Maewo language of the Aurora Island.
- „ Portions of the Liturgy in the Arag language of the Pentecost Island.
- „ Prayers in the Florida language.
- „ Bondei portions, by H. W. Woodward.
- „ Revised edition of the Zulu-Kafir version.
- 1883. Entire Book of Common Prayer in Hawaiian.
- „ S. W. Koelle's Turkish version.
- 1884. F. A. Klein's revision of the Arabic text.
- „ Kashmīrī translation, by T. R. Wade ; first edition.
- „ Waño version of portions of the Liturgy.
- „ Douglin's new Susu translation.
- 1885. Zulu version, by Samuelson and others.
- „ Revised and enlarged edition of McDonald's Tukudh-Indian translation.
- „ -86. Revision of Land-Dyak rendering.
- 1886. Arabic translation, by Antonio Tien.
- „ Malto version of portions of the Liturgy.
- „ Portions of the Prayer Book in Munsee and English, by Wampum and Hogg.
- 1887. Morning and Evening Prayers and Holy Communion in Hokien colloquial.
- „ Isuama-Ibo portions of the Liturgy.
- „ Luganda portions of the Prayer Book.
- „ Archdeacon Crisp's revision of Mitchell's Serolong version.
- „ Idzo Common Prayer : Brass dialect.
- 1888. Revised Malagasy text, by Gregory and Smith.
- „ (& 91). Kwagūtl version of portions of the Prayer Book.
- 1889. Dakota or Sioux Indian translation of Offices.
- „ Bishop Horden's version into the language of the Cree Indians of the diocese of Moosonee, in syllabic characters.
- 1890. Nishga translation of portions of the Book of Common Prayer.
- 1891. Portions of the Prayer Book . . . for the use of the Tenni-Indians.
- „ Whitley's Mundāri Translation.
- 1892. Revised Sesuto portions of the Prayer Book.
- „ Sgau Karen translation of the larger half of the Liturgy.
- „ Sea-Dyak Prayer Book.
- „ Portions of the Common Prayer in the Zimshian language.
- 1893. Jukes's Pashtu translation.
- 1894. Portions of the Prayer Book in the Santa Cruz language.
- „ First edition of The Brahman's Prayer Book in Sanskrit.
- „ Portions of the Liturgy in the language of Taveta, Eastern Equatorial Africa.
- 1895. E. W. Moore edits Bishop Phillips' Manx translation of 1610.

1895. The whole Prayer Book in Malay, by Hose and Zehnder.  
" Revised edition of the Japanese Common Prayer Book.  
" Portions of the Liturgy in the Kaguru language.  
" Taita portions of the Prayer Book.  
" -96. Revised Scottish-Gaelic text.
1896. Ainu Translation of the Whole Prayer Book.  
" Revised edition of the Luganda text, by Pilkington.  
" Chopi portions of the Liturgy.  
" Revised Gi-Tonga portions of the Prayer Book.  
" Morning and Evening Prayers in Ronga.
1897. Lusoga portions, by Crabtree.  
" Kisukuma portions, by E. H. Hubbard.  
" Cinyanja portions, by Glossop.  
" Portions of the Liturgy in the Ibo language.  
" Portions of the Liturgy in Isuama-Ibo.
1898. Dutch translation for Boer congregations, by Bousfield and Clulee.  
" Portions . . . in Chino, the language of Mashonaland.
1899. Portions of the Prayer Book in the Nupé language.  
" Portions, translated into the Haida language.  
" Enlarged edition of the Tukurdh translation.
1900. First edition of the newly-revised Marāthī translation.  
" Cigogo version of portions of the Book of Common Prayer.  
" Supplementary portions of the Kwagūtl translation.

1901-1913.

1901. The Order for Morning and Evening Prayer, etc. . . . in the Hok-kien dialect.  
" Portions of the Liturgy in the Waño language.
1902. Ho translation, by Daud Singh.  
" Vaturanga, Guadalcanar, portions of the Prayer Book.  
" Lunyoro version of portions of the Liturgy.  
" Portions of the Prayer Book and Hymns, in Eskimo.  
" (& '5). Bugotu translation of portions of the Liturgy.  
" (& '5). Yao portions of the Book of Common Prayer.
1903. Portions of the Prayer Book, etc., in Chizwina, the language of Mashonaland.  
" Mala, Lau, Offices.
1904. The Liturgy in the Arag language of the Pentecost Island.  
" Ulawa portions of the Prayer Book, Solomon Islands.  
" Mala, Saa, portions of the Liturgy.
1905. Part of the Prayer Book translated into Tenni.  
" The Liturgy in Mukawa.  
" Wedau portions of the Common Prayer.
1906. Bishop Key's revision of the Xosa-Kafir version.  
" The Book of Common Prayer in the Florida language.
1907. Portions of the Liturgy in Ulawa, revised and enlarged.  
" Enlarged edition of Mala, Saa, portions of the Prayer Book.  
" Service book, hymns, and occasional prayers in Lumasaba.  
" Portions of the Prayer Book in the Lo Dialect of the Torres Group.

- 1907. Saga(l)la portions of the Liturgy.
- „ Portions of the Book of Common Prayer in the Lengua language.
- 1908. Complete translation of the Liturgy in the Ibo language.
- „ Portions of the Prayer Book and hymns in Hausa.
- „ Car Order for Morning Prayer.
- 1909. Sgau Karen Prayer Book.
- „ Revised edition of the Cinyanja version.
- „ Portions of the Prayer Book in the Addo language.
- „ Shekiri portions of the Liturgy.
- „ Mala, Fiu, portions of the Prayer Book.
- „ Mombasa-Suahili portions of the Liturgy.
- 1910. Book of Common Prayer in the Brass language.
- 1912. Revised Burmese translation.
- „ Latest edition of McDonald's Tukudh rendering.
- „ Wray's, the Book of Common Prayer in Kisagalla.
- 1913 (?). Translation into ecclesiastical and liturgical Greek.

## II.—TRANSLATIONS OF THE AMERICAN PRAYER BOOK, 1803-1913.

- 1803. First French edition of the Liturgy for the Église protestante française du Saint-Esprit à la Nouvelle-York.
- 1816. Eleazer Williams translates Liturgy into the language of the Six Nations.
- 1831. Verren's French translation.
- 1837. German version of portions of the Prayer Book.
- „ Revision, by Solomon Davis, of the Prayer Book for the Six Nations.
- 1844. Ottawa-Indian service book, by G. Johnston.
- 1847. German translation of the whole Prayer Book.
- 1853. Revision of Liturgy for the Six Nation Indians, by E. Williams.
- 1855. Bohemian portions of the American Prayer Book.
- 1860. First Portuguese translation.
- 1863. First Spanish translation.
- 1865. Dakota-Indian version, by Samuel Hinman.
- 1867. Bishop Payne's Grebo translation.
- 1868. Italian text of some Offices of the Prayer Book.
- 1873. Bishop Auer's G'debo (Grebo) translation.
- 1874. Stauder's translation into Italian of portions of the Liturgy.
- 1875. Ojibway portions translated by Gilfillan.
- „ Siegmund's Gottesdienst-Ordnung.
- „ English and Dakota service book.
- 1878. Revised edition of the Dakota-Indian version, by Hinman and others.
- 1886. Italian translation, by F. P. Nash.
- 1890. Oppen's German translation.
- 1895. Gilfillan's revision of his Ojibway edition.
- 1896 (?) Ingalik translation of the order for daily morning prayer, etc.
- 1897. Present French version, by A. V. Wittmeyer.
- 1898. New Portuguese translation, by W. C. Brown.
- 1900. D. A. Sanford's Cheyenne service book.



- 1904. Latest German revision.
- „ Michele Zara translates into Italian.
- 1905. New Spanish version, by A. Lowndes.
- 1906. Tagalog Communion Office.
- 1908. Dr. Prevost's service book in the dialect of the Ql̄yuku-whutana Indians of Alaska.
- 1910. Portions of the Liturgy in the Bontoc Igórot dialect, Philippine Islands.
- 1911. Ojibway translation and hymnal, by E. C. Kah-O-Sed.
- 1913. Swedish translation of the whole Prayer Book.



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